

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII

Jackson, Miss., September 30, 1926

NEW SERIES  
VOLUME XXVIII, No. 38

Prof. Thomas Todd Martin, son of Evangelist T. T. Martin, and Miss Lena Jackson of Greenville, Texas, were married on the fourteenth of September. Our heartest best wishes go with them.

The Living Church, an Episcopal paper tells of dancing, fifteen percent from bowling alleys op-church income is raised by card parties and dancing, fifteen percent from bowling alleys operated in the parish house and ten percent from plays.

Evangelist T. T. Martin is in Jackson organizing a force for the sale of a Bible which contains as many helpful features as we have seen anywhere. He takes occasion to preach often and the brethren are always pleased and helped by hearing him.

It is said that Duke University in North Carolina, a Methodist institution, will be the wealthiest school in America. It may be in bad taste even to remember it, but somehow the smell of tobacco smoke will linger around it. And the man who made it rich is said to have left \$12,000 worth of liquor in his cellars.

Brother D. C. Perkins writes that Panola County Association is expecting a great meeting at Liberty Hill Church, 12 miles from Batesville, Oct. 12. Pastor S. P. Poag of Como will preach the Associational Sermon. Brother H. L. Johnson has been pastor here for 30 years. The editor is expected to preach the doctrinal sermon.

Pastor P. S. Rogers has resigned at Clarendon, Arkansas.

At Slayden, in Marshall County, Brethren Kyzar and Canzoneri held a great tent meeting. There were twenty received for baptism and one by letter. The church engaged Pastor May for three Sundays instead of two as heretofore. The evangelists are now at Union Church.

The brethren who got so excited over Mississippi's declining further to support the Headquarters Commission are finding that the world is moving along about like it was before. If they would study the facts they would not confuse counsel with words.

One of the most effective ways of preventing the truth being proclaimed in some places is to suggest that the advocacy of it, or the exposure of falsehood, is "bad manners." Manners is not on the same plane with righteousness. You may preserve both, but there are some people who will think you have not.

In a recent meeting of Christian women, one lady said that The Baptist Record had been coming into her home since 1878. She felt that the responsibility was on her to see that the children all had a chance to know about what the Lord is doing in the churches. Today her five children are married and have homes of their own, into each one of which The Baptist Record is going. It is hardly necessary to add that they are all fellow helpers to the truth. How is it in your church?

Pastor Cooke reports the organization of a new church in Tunica County, which takes the name of Berea.

Many regret to hear of the accident to Mrs. M. L. Berry of Blue Mountain who is now resting comfortably in a hospital in Memphis after a fall from a chair in which she was standing.

A deacon said at a recent association that before they put The Baptist Record into their budget and sent it to every family, they were constantly having trouble with their finances and often had to borrow money to pay the pastor. But since the paper went into every home they have had no more trouble on that score. His pastor was present and said "Amen."

Many friends of Dr. A. V. Rowe will be interested to know that he expressed his Christian faith beautifully in his will, enjoining upon his children the obligation to exemplify the Christian virtues of fidelity and generosity and committing his soul to God and his body to the earth in the sure hope of a happy resurrection. He gave his all to the service of God and the keeping of the Savior.

It is said that the recent annual report of a woman's Baptist Mission Society in Canada was written in poetry. We suppose that means in rhyme. It seems we have heard some "songs" in our part of the world that had a very metallic jingle to them, but we could hardly call them poetry; e. g. "When Baptists all learn how to tithe." But this is too much like drinking soup made out of cockleburrs.

## THE ONLY HOPE For State Missions

The only hope for the State Mission Board to meet its promises in full is in a large offering October 10th. The appropriation for the year is \$78,000.00. Seventeen percent of the Budget receipts will nothing like pay this appropriation.

Last year we were authorized to make a Special Campaign in October for State Missions. This Campaign brought in \$20,000.00 which saved the Board from debt.

This year we are not authorized to make a similar campaign. We are authorized to make an appeal October 10th for State Missions.

We are shut up to this day; hence, our only hope lies in this day, since the percentage from the regular Budget will not pay the appropriation, and since no other opportunity is given for a special appeal.

The Orphanage, Home and Foreign Missions, some of our schools have all made (and are making) special appeals. Let us not forget that upon State Missions depends the success of all other causes.

For every dollar which our churches gave last year for others, they gave three dollars and seventy two cents for themselves.

If you will not reverse the order, at least make it fifty-fifty.

We believe our people, if given the information and the opportunity October 10th, will save our State Mission Cause as they did last year.

R. B. GUNTER, Corresponding Secretary



## MISSISSIPPI WOMAN'S COLLEGE

Our opening on Sept. 15 was gratifying in every way. A large number of friends and patrons from Mississippi and other states were present. Many visiting pastors assisted in the opening exercises. Dr. Jos. A. Smith of the Main Street Methodist Church of Hattiesburg, read the Scriptures and spoke well chosen words to the student body. Rev. J. B. Quin of Prentiss, invoked the Divine blessing upon all connected with the school. Many others gave a few words of welcome and appreciation. The faculty was seated on the rostrum and each member was introduced to the student body and audience. Several new faces were seen among the faculty. Prof. Lucius Q. Campbell, for nine years head of the English Department at Simmons University, is the new Dean and head of the Department of English. Miss Wellman, late head of the department, becomes Associate Professor.

The Freshman Class is the largest in the history of the College, numbering over one hundred and fifty. The whole number of boarding students enrolled, not counting the local students, is three hundred and twenty-six. The capacity of our dormitories not being sufficient to take care of this number, we have secured some extra rooms close to the campus.

In my next letter I will write of some improvements and enlargements which have been and are being made.

## BLUE MOUNTAIN COLLEGE OPENING

Most of our girls arrived on Tuesday, September 14th, and a large percentage of them were duly registered before the opening exercises next morning.

At 9:15 a. m. Wednesday our auditorium was crowded. Miss Linda Berry led the audience in singing, "He Leadeth Me." Inspiring devotional exercises were conducted by Dr. J. E. Buchanan and Rev. W. R. Cooper, pastor of Blue Mountain Baptist Church. President J. E. Brown of Mississippi Heights Academy, then spoke briefly and spicily. His entire student body was present. The five new members of the faculty were next introduced by the President of the College, as follows: Dr. Constantine Bila, head of the Department of French; Dr. Matthew Lundquist Director of the Music Department; Miss Beth Huddleston, instructor in History; Miss May Hall, instructor in Piano; Mrs. Charles Murry, instructor in Violin.

After the Spinning Song from "Martha" was beautifully rendered by a quartet, the President introduced the speaker of the day, Mr. Frank Leavell, Secretary of the Inter-Board Commission of the Southern Baptist Convention. Nearly all of the famous nine Leavell boys have spoken in Blue Mountain, so we expected a great speech. It was even better than we expected. The writer has heard Frank Leavell many times, but I have never heard him equal his masterful address on that morning. His remarks centered around the cutting of the Gordian knot, and for forty minutes he mastered the audience with oratory that was sincere and convincing. The singing of Alma Mater concluded the program.

We have a splendid crowd of about three hundred young women. About fifty others were refused admission on account of inability to meet our entrance requirements.

It is customary to close an article of this kind by saying we are expecting the best session in the history of the college. We trust that the coming year may be in no wise inferior to its predecessors.

LAWRENCE T. LOWREY.

The Lawrence County Baptist Association will meet with Wanilla Baptist Church Friday, Oct. 1st, 1926. We hope to have every church in the association represented.

B. E. PHILLIPS, Moderator.

## DEAD TO SIN—ALIVE TO RIGHTEOUSNESS

Romans, 6:1-14. Text, vs. 2.

"How shall we that are dead to sin live any longer therein?"

Sermon by the Late H. F. Sproles, D.D.

The guilt and depravity of mankind is universal. God declares, accepts and treats men as righteous, not on account of their works, but by his gracious kindness and through faith in Jesus Christ, His beloved Son. This plan of justification manifests and magnifies the grace of God. "Where sin abounded, grace did much more abound." (5:20.)

What is the inference from such a doctrine? If the sin of man called forth such a glorious exhibition of God's grace in gratuitous justification, the greater and more persistent man's sin the more glorious will be God's exhibition of his grace. "Shall we not continue in sin that grace may abound?" Does not the doctrine of gratuitous justification lead to sin and encourage an immoral life?

This perversion of the apostles' teaching brought out the fullest and plainest statement of the most important truths of Christianity, and some of its brightest and most impressive imagery.

I. A justified man is dead to sin. (vs. 2.)

"How shall we, that are dead to sin, live any longer therein?"

Death is a common figure of complete and final separation. It is absurd to talk about continuance in a life that has ended in death. It is simply impossible. How can it be? Uniform and invariable experience is against it. The Christian is dead to sin. He cannot live any longer in it.

To be saved is first of all to be saved from sin. To live in sin is to live under its sway. A justified man cannot remain in this enslaving service for the simple reason that he is dead to sin. This death is in Christ and with Christ in the actual fact of his death. Christ's death was the believer's death also. If he "died for all, then were all dead." (II Cor. 5:14.) Jesus died not only for sins but for sinners. He made atonement not only for acts, but for the actors. Believers are dead to sin, having died when he did. The power of the cross frees from the reign of sin.

Mark carefully that the question is not about continuing to sin, but about continuing in sin; living under its power. The power of sin, its mastery over man, comes from its presence. The guilt of man lies not so much in what he has done as in what he is. Sin dwells in him and poisons his whole being. Not only his acts, but the man himself, is an offense to God. But if grace covers all, why seek to escape it? Because he who is dead to sin cannot live any longer therein. He upon whom the sun has arisen cannot walk in darkness. The believer died in Christ's death. Faith takes Christ for sin as well as for sins. Faith says: "He died for what I am as well as for what I did."

II. Death to Sin is What Believers Assumed in Their Baptism. (Vs. 3-4.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

They knew of course that they were baptized into Christ. The Apostle insists that baptism involves oneness with him in his death to sin, that believers "were baptized into his death." In his baptism the believers virtually says: "I make Christ's death to sin my death to sin." So then, baptism is the symbolic response of the heart to the gospel that Christ's death is also the believer's.

Illustrating the doctrine of salvation through faith, why did Paul substitute the word "baptism"

for that of "faith?" Why did he not say "all who believed into Christ, believed into his death?" In the New Testament baptism is more than a rite, more than an ordinance; it is a symbol of truth, more than an ordinance; it is a symbol separated from the faith which it embodies and expresses. It is a fixed sign of faith. The sign stands for the thing and is constantly used for the thing itself by those used to symbols. So Paul can say Christ is put on in baptism (Gal. 3:27); and Peter that "baptism doth also now save us" (I Peter, 3:21), and Ananias that it "washes away sins" (Acts 22:16). In Paul's day the faith that accepted Christ showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Hence it was said that believers were baptized into Christ and into his death.

Cannon Siddon, in his commentary on Romans, gives this explanation of verse 4:

"The descent into the water and the rising from it, were the two striking features of the rite, corresponding to the Death and Resurrection of Christ; and so to the Christians 'Death unto sin,' and 'New birth unto righteousness.' Between the two comes the moment during which the baptized one is beneath the water, it corresponds to Christ's burial, and in the Christians' life to the permanent effect of his death, viz: his insensibility to sin."

III. Faith Brings Man Into Lasting Association With Christ's Risen Life." Vs. 5-7.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The reference is not to our future bodily resurrection, but to our present spiritual resurrection to "newness of life." The imagery is not that of planting and covering seed in the ground, but that of grafting a scion on the stock. The engrafted twig partakes of the life of the trunk and grows up with it and because of it. Union with Christ in his death leads on to a union with him in his risen life.

The union with Christ in his death involves the crucifixion of the sinful nature. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The purpose and effect of this union is to destroy the body so far as it is ruled by sin, that men should no longer do bond service to this master. That believers are no longer debtors to sin, to render it any kind of service, is proved by the accepted maxim in human penalties that he who died stands thereby acquitted from sin. Death cancels all.

"For he that is dead is freed from sin." In the crucifixion of Christ the believer sees himself crucified too. Not only his sins, but he himself was there and died. How can he continue in sin when both he and his sins are no more?

IV. This Union With Christ by Faith Leads on from Death to Sin unto Life to God (Vs. 8-14). "Now if we be dead with Christ, we believe also that we shall live with him. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died unto sin once; but in that he liveth, he liveth unto God."

It is a fact of Christian knowledge that the risen Christ dies no more. If he could do so there would be no secure ground for the faith "that we shall live with him." Death is no longer lord over him as it was in the Crucifixion. Because he died once for all and having suffered death on account of human sin, sin has no further power over him, and he cannot die for it again. And because the life which he lives in his glorified humanity belongs wholly to God. So men, too, who live by the power of his life unto God live now and forever.

V. Let Us Give Heed to the Exhortation to a True Estimate of the Life of a Christian. "Likewise reckon ye also yourselves to be dead indeed



unto sin, but alive unto God through Jesus Christ our Lord."

To reckon is to account, to conclude. Paul urges Christians to think of themselves just as God's word here describes them in Christ, "dead unto sin," and "alive unto God." This reckoning stands on the gospel and not on human experience. It is by faith that we know that we have died to sin and now live in God. To conclude about ourselves what God has declared about us in the gospel is faith. This estimation itself becomes a joyous experience. The exhortation is not to be alive or become alive, but account yourselves as now alive in Christ and rejoice in the fact.

VI. See What Follows from this Estimate. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law but grace."

That is, let not the sin-principle be the reigning power in your bodies. Do not go on placing your bodily members at the disposal of the sin-principle to be employed by it as a weapon in the warfare against God for establishing unrighteousness. But place yourselves without delay at the disposal of God as men who share the risen life of Christ. Surrender to him your bodily members to be used as weapons in the cause of righteousness, as belonging to God. You can be victorious in this Holy warfare, because you are not placed under law, as a mere rule of outward conduct, but under grace, an invigorating and protecting force.

Justification by faith encourage an immoral life! He who makes the charge does not know what faith is, does not understand its power. It is not belief of gospel facts. It is to believe into Christ until one dies with him and rises with him. It is to believe not only in to a right standing before God, but also into a right life towards him and a right living for him. It is to believe out of one's self into Christ's Spirit; into his life; into his living. "It is," as another has said, "to live a life, to be one in mind, in feeling, in will with the Saviour. To love to do good, to want to live with the good, and to repeat Him who went about doing good; it is to have the Spirit of Jesus, and to have the Spirit of Jesus is to be at home with God."

DR. H. F. SPROLES.

Note: I am sending this sermon to the Baptist Record in order to see if the people of Mississippi would like to have published some of the sermons of the late Dr. H. F. Sproles, who was former Professor in Mississippi College and pastor at Jackson and Vicksburg. I have in my possession his note-books, written in his own hand, and if the people will so indicate I will publish through the Record some of his choicest gems.

John W. Sproles,

Bogue Chitto, Miss.

Dr. DeMent says that while the number of students in the Bible Institute is about the same as last year there are three times as many college graduates and twice as many who have attended college. There are nearly twice as many high school graduates as last year. Five scholarships have been given students by special contributors; two from Arkansas, one from Alabama, one from Mississippi and one from elsewhere.

Brother G. H. Suttle has held successful meetings during the summer at Heidelberg, Pachuta, Liberty and Shiloh in Winston County, Ted in Smith County and Corinth in Jasper County. There were 49 received for baptism and 25 by letter, and churches revived.

### Co-Operation (Continued) III. AIDS TO CO-OPERATION

We have considered in the two preceding sections the Principles of underlying Co-operation, and the Means of Co-operation. We come now to speak of Aids to Co-operation. We shall mention only two. First—Intelligent Action is a great aid to co-operation. If folks can be shown the wisdom of co-operation, and see the benefits derived thereby, and can be constrained to look on the fields white already (and still white) for the harvest, they will more readily co-operate in harvesting the fields. If, on the other hand, they are ignorant of the needs, they are slow to co-operate to meet these needs. I am not speaking of illiteracy, but of plain, old, home-made ignorance. And it is not all in the backwoods, either. It is ignorance that doesn't care to be informed; ignorance that is self-satisfied. The most illiterate man may be the best informed in the community, and many times are. And the best educated from a literary standpoint may be the most ignorant of the wisdom and benefits of co-operation, and the needs of the fields. Intelligent action is prompted by an intelligent understanding of the subject at hand, and a working knowledge of the causes to which we contribute our money and give of our service. Co-operating Baptists and co-operating Baptist churches are intelligent. They are more or less informed as to the needs of the fields, and have a burning desire to meet those needs in the wisest and quickest way. Many of such Baptists never knew what it was to go to college, or to any other school very much. But they are intelligent in that they are informed as what Jesus meant when He gave us our marching orders, and also of the whiteness of the fields. They read their Bibles, and our Denominational papers, and periodicals, and listen sympathetically to missionary preaching. It is said that during the Russo-Japanese war ninety-two per cent of Japanese could read, while ninety-two per cent of Russians could not read. The question was asked which would win in the conflict. And the answer was immediate, "Japan, of course." And she did, and did it good and proper. All other things being equal, intelligence is an asset and not a liability in the matter of co-operation. People who are well informed are more ready to put their heads, and hearts, and hands together in co-operation to accomplish a God-given task.

Another aid to co-operation is "unity of the faith" of the participants. There can be no real, whole-hearted co-operation where there is disagreement as to the doctrines for propagation. And just here Southern Baptist co-operation is menaced just a bit. A very small minority of our leaders who are inclined toward modernism persist in injecting discussions into our ranks that are not for the best interests of our co-operative work. Of course, this is true among all Christian bodies today, and I suppose it is less so among Southern Baptists than any other. The great hosts of Southern Baptists, however, are not divided on "the doctrines of our faith." They are united, and ring as clear as a bell, yet, and shall, we trust, till Jesus comes again.

"Like a mighty army,  
Moves the church of God;  
Brother, we are treading  
Where the saints have trod;  
We are not divided,  
All one body, we;  
One in Hope, and Doctrine,  
One in Charity."

Southern Baptists are one in Hope, and Doctrine, and one in Charity. One in their hope of the resurrection, and one in their hope of the second coming of Jesus Christ "apart from sin unto salvation." They are one in the "doctrine of our faith." What are the cardinal doctrines of our faith? They are "The Divine Inspiration

of the Scriptures," "The Doctrine of the Plan of Redemption," "The Doctrine of Baptism as essential to Full Fellowship and to Breaking of Bread," "The Doctrine of Missions and Christian Education," "The Doctrine of Rewards for the Righteous," "The Doctrine of Eternal Punishment for the Wicked," etc. In these our people, for the most part, are in full agreement. They are one, also, in Charity. Along this line hospitals for the sick are built, orphanages for the fatherless, and material help for the old indigent preacher and his dependents. Upon these bed-rock doctrines and principles we, as a great people, are practically in unison, and shall move onward and outward to the completing of the divine task enjoined upon us, depending confidently on our Leader who promised to be with us "even unto the end of the age." The Southern Baptist Co-operative Program is the most practicable, the most convenient, and the most economical plan yet devised among us for this great world-wide task. It is, in reality, Southern Baptists putting their heads together in planning, putting their hearts together in praying, putting their hands together in giving, to carry out the Great Commission. Let us endeavor to co-operate in the fullest to the bringing in of the kingdom of Him whose we are, and whom we delight to serve. "So mote it be."

J. L. BOYD.

Magee, Miss.

### COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS.

May 1—September 1, 1925.

	Cooperative Receipts	Designated Receipts	Total
Alabama	1,768.61	333.38	2,101.99
Arkansas		90.21	90.21
D. C.	2,013.96		2,013.96
Florida	2,002.50	80.43	2,082.93
Georgia	3,454.56	37.29	3,491.85
Illinois		54.66	54.66
Kentucky	4,662.33	101.36	4,763.69
Louisiana	1,623.70	87.85	1,711.55
Maryland	1,071.06	755.00	1,826.06
Mississippi	4,171.42	896.12	5,067.44
Missouri	3,766.27	388.72	4,154.99
New Mexico	198.50	12.24	210.74
North Carolian	6,013.52	268.40	6,281.92
Oklahoma	1,287.21	98.53	1,385.74
South Carolian	1,230.52	167.83	1,398.35
Tennessee	4,995.62	28.21	5,023.83
Texas	1,674.03	23.25	1,697.28
Virginia	6,685.37	1,537.66	8,223.03
	46,619.08	4,961.14	51,580.22

	Cooperative Receipts 1926	Designated Receipts	Total
Alabama	2,752.74	151.80	2,904.54
Arkansas	1,000.00		1,000.00
D. C.	1,116.00		1,116.00
Florida	2,277.94	129.11	2,407.05
Georgia	3,524.59	1,309.58	4,834.17
Illinois	429.56	39.11	468.67
Kentucky	9,290.46	107.30	9,397.76
Louisiana	1,951.16	162.10	2,113.26
Maryland	755.00	25.00	780.00
Mississippi	3,875.72	281.60	4,157.32
Missouri	3,518.25	266.85	3,785.10
New Mexico	94.56	13.90	108.46
North Carolina	5,757.61	164.50	5,922.11
Oklahoma	1,857.79	134.72	1,992.51
South Carolina	5,614.68	108.63	5,723.31
Tennessee	6,197.49	708.28	6,905.77
Texas	4,204.67	847.80	5,052.47
Virginia	10,130.00	1,008.81	11,138.81
	64,348.22	5,459.09	69,807.31

State Teachers College at Hattiesburg forbids the smoking of cigarettes by students on the campus.



## The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE MINISTRY AND THE MONEY QUESTION

#### 2 Corinthians—Chapter 8

It would seem as if Paul had enough hard questions to deal with when he wrote this Second Letter to the Corinthians without going into the matter of collections. But he didn't think so. Indeed he spends more time on this (two chapters) than on any other one thing. It is said that a deacon in a Baptist Church in Mississippi went to his pastor and told him he had to "cut out that talk about money" in his sermons. One would like to have seen Paul's face when a deacon or anybody else said this to him. What he would have said would have been interesting reading. There is no discussing the ministry, as Paul does in this epistle, without introducing the money question. A church will never be developed, a Christian will never grow in grace if the preacher fights shy of "this grace also."

And speaking of money and grace you will find this chapter on taking a collection has the word grace in it, and, in connection with money, half a dozen or more times. There must be some connection. In speaking of the churches in Macedonia as an example of generosity Paul attributes this to the grace of God. If the love of God moves strongly in the hearts of men it will find an outlet in giving to help or relieve others. Paul says it was attended with abundance of joy. There was no prizing or cork-screwing, no flamboyant appeal. Their desire to help was not hindered by the fact that they themselves were suffering "affliction." It was never thought of as an excuse. They did not plead their own "deep poverty," though it was very evident. These things only accentuated "their liberality." Paul did not beseech them to give; they besought him to accept their gifts. One can understand Paul's reluctance to accept them for they gave beyond their power. This was because they had given themselves without reserve to God and had accepted the leadership and teaching of Paul as the minister of Christ. Would to God we had a church now which did not have to be urged to give, but offered their substance in utter abandon to the need of others.

In the midst of this outpouring of generosity in Macedonia, Paul thought of the Corinthian Church down to the south and exhorted Titus, that as he had made a beginning before, so he would also complete in them this grace also. Titus had been down there to see the effect on them of Paul's previous letter and had started them on the collection. Perhaps it had been done on a still earlier visit. He made a report of good progress being made by the church in many directions; but the collection seemed to be lagging a bit. The Corinthians "abounded in everything, in faith and utterance and knowledge, in all earnestness in love to Paul." But they had stalled on the offering. This is a weak spot in a good many churches.

Paul had boasted of the start made at Corinth, and now he is a little uneasy. He does not order them to give, "not by way of commandment;" assessments prevent the real Christian spirit of giving; and giving because they were told lacks the fine quality of love. He wants them to show the "sincerity of their love." He had sought to move them by the example of the Macedonians, and now he produces the motive of Christ's example: He was rich, but he made himself poor, that we might be made rich. If giving is not accompanied by tears of gratitude to Christ, joyous response to His sacrificial love, something is lacking. And if gratitude does not produce giving there is proof of insincerity. Profession of loyalty, promises of obedience, expressions of sympathy must be accompanied by practical help or we are proved to be hypocritical.

Paul is urging the necessity of help, not that others may be eased and the givers distressed. He insists there must be "equality;" that is, that help, like water, will find its level. Socialism and communism are an effort to attain by law what the Spirit of Christ will do voluntarily. We are not under law and no law will permanently accomplish the purpose. But the Spirit of Christ in His disciples will make their finances so fluid that help will flow instantly to the place of need. That is the Christian communism as seen in the early chapters of Acts. No other is workable.

Titus was not alone in this mission of money gathering. Others are mentioned in this chapter, but their names are not given. Paul didn't seem to be afraid of the charge of having a big overhead expense. It took a good many people to carry on the work. The churches were scattered and the need was pressing. These men who were sent were "appointed by the churches to travel." They were "the messengers of the churches, the glory of Christ." They were men who were proved and dependable. And Paul said that the business was so conducted as to be honorable in the sight of the Lord and in the sight of men. The way to avoid any just criticism is for everything to be done in the open, so that anybody may know where every cent goes which has been collected to further the work of the gospel.

#### A WARLESS WORLD

There is a great deal of advocacy of non-resistance, or opposition to war in the world that to our mind is utterly beside the mark. The Baptist of Chicago, both editor and associate editor being spokesmen, is constantly proclaiming its opposition to war, condemning military and naval appropriations or preparation, encouraging those who insist that they will in no circumstances go to war. The same is true of The Christian Century, also published in Chicago, and so far as we can observe, is true of all the liberally inclined religious papers. Now we are against war as a way of settling disputes or of securing desirable and necessary ends. It ought certainly to be the last resort in the accomplishment of any good purpose, and cannot be defended in an effort to accomplish a wrong or unworthy purpose.

But to declare against war under any circumstances is to turn the world over to the devil and his minions. We would not say this, indeed would not discuss this matter at all if the world were not in danger of being misled by the propaganda of well-meaning but wholly fantastic idealists. Certainly it is not the business of churches to carry on war nor to encourage it. But the world is not being run by the churches—not yet. And as long as the world is what it is the world is going to need force to keep it in or near the path of rectitude.

Opposition to war under any or all conditions logically and inevitably and immediately leads to doing away with civil government. That may sound radical but it is easily demonstrated. The kingdom of God is not the kingdom of this world; nor is it like it. The Kingdom of God is the

reign of righteousness through love. That is for the churches. But Jesus said "If my kingdom were of this world, then would my servants fight."

Force is the final instrument in the hands of the state for the preservation of peace and order and government. Paul says the ministers of the state, the officers of the law are the servants of God. And they "bear not the sword in vain." The people who oppose force or war under any circumstances would have every policeman armed with a bouquet, and every sheriff equipped with a bottle of perfume. That is as good as any highwayman and burglar could wish. And the world would soon be turned over to thieves and thugs.

The maintenance of civil government and peace rests always finally on force. That is as true of international relationship as it is in a state or nation or local community. There is just as much sense in appointing school girls for policemen as there is in abandoning armies and navies in the interest of peace. The man who does not see this does not know human nature or history, or is blinded by an obsession. We are not advocating big armies or big navies or big appropriations for air craft. They ought to be reduced to the minimum, only having regard to the safety of the nation and of those in peaceful pursuits. We are not discounting or disparaging the value of educating public opinion, and creating high standards of moral character. These are the buttresses of peace and the factors in prosperity. They are like the cultivation and fertilizing of your ground for making the crop. But they do not do away with the necessity for Paris green and calcium arsenate to kill your boll weevils and your orchard borers.

When all the world has been completely dominated by the gospel and the Spirit of Christ and the devil has been chained, then you can make a bon fire of your army and navy, for Salvation shall be for walls. Our officers shall be peace and our exactors righteousness; but we haven't come to that yet; and we won't come to it by abandoning the forceful execution of law against transgressors. There are criminal nations, and rulers that are mad with ambition, and as long as there are blustering, swaggering, swash-buckling dictators in the world, there will be need to keep your guns handy. The sort of sentimentalism that rushes into the arms of mad rulers, with cries of Kamerad, or answers the growling of a tiger by the purr of a kitten will put us helplessly into the hands of those who fear not God nor regard man. Chicago might be a safer place to live in if a police commissioner like Roosevelt were there with a big stick.

There are some people who it appears would be content to have a League of Nations or a World Court, if only those who are charged with the execution of its decrees were armed with a feather from a peacock's tail.

#### ANSWERS TO INQUIRIES

A brother asks the meaning of "Whatsoever thou shalt bind on earth shall be bound in heaven," etc. The words were addressed to Peter, but they are applicable to anybody with Peter's experience of the knowledge of Jesus. To such the Lord Jesus commits the interests of his kingdom, and his work is now done through them, and not in the person of Christ. This refers specifically to the making known of the way of salvation. If others are saved it will be through the lives and testimony of those who are already saved. We let others into the kingdom by proclaiming the way of salvation. We keep them out if we fail to show them the way.

Another question: Who is "Lucifer," mentioned in Isaiah 14:12? The whole connection (Read chapters 13 and 14) shows clearly that the prophet is talking about the city and empire of Babylon, whose destruction he plainly predicts. Babylon is called Lucifer, or Daystar, because it



was the brightest and most conspicuous of all the governments of the earth at that time. So Isaiah says, "How art thou fallen from heaven (high place), O, Lucifer, son of the morning (morning star)? How art thou cut down to the ground, which didst weaken the nations?"

An explanation is asked of John 13:10-11. "He that is bathed needeth not to save to wash his feet, but is clean every whit. And ye are clean, but not all (of you)." Peter had just asked Jesus to wash him from head to foot, if that was necessary to make him altogether identified with Christ. Jesus replied it was not necessary, as that was already supposed to have been done when he became a Christian. But after one becomes a Christian he will upon occasion need to remove certain defects in his character and conduct which is here symbolized in washing of the feet. He says they were all washed, bathed, saved, except Judas. He was not.

An interpretation is asked of I Peter 3:19-20. This is a difficult passage, but the interpretation, most in harmony with other scriptures is that the Lord in the days of Noah and most probably through Noah preached to the people who were imprisoned in sin before the flood came and destroyed them. God was long suffering to them waiting and preaching and warning through 120 years, but they continued disobedient. It took a long time to build the ark and they had ample opportunity for repentance. But only eight people, Noah and his wife, his three sons and their wives were saved.

Another question asked is an explanation of Romans 8:16. "The Spirit Himself beareth witness with our spirit, that we are children of God." Again Romans 8:9, "If any man have not the Spirit of Christ he is none of His." Paul is here speaking of the Holy Spirit, the third person of the trinity, who Jesus promised would come to take his place and carry on his work in and through the disciples. The promise was that the Spirit would be poured out upon all flesh, all who are Christians, and it has been fulfilled and is fulfilled in everyone who is a Christian. This is the evidence to him and to others that he is a Christian. If any man have not the Spirit, then he is not a Christian. The moment one believes in Jesus as a personal Savior, the Spirit of God comes into him to dwell in him forever. We know this is true, because Jesus promised it. We also know it is true from personal experience of his presence and working in us. This does not mean that he manifests himself in the same way or with the same intensity of feeling to all. His work is to make Jesus real to us, and mighty in us. He does not speak of himself, but Jesus. The believer has a sweet assurance of the presence of Christ. The Spirit takes the things of Christ and shows them to us. We are not so much conscious of the Spirit as we are conscious of the presence of Christ as Savior. This gives us assurance, and so it is said he bears witness with our spirit that we are children of God. It is our privilege to ask for and open our hearts to the coming of the Holy Spirit, and let him do with us according to his own will.

The Baptist Record from now to Jan. 1, 1928 for \$2.00. Tell your friends.

Rev. R. F. Terrell become Circulation Manager of The Baptist Courier, succeeding Dr. J. S. Dill. The Biblical Recorder has a Business Manager, also a Field Representative, giving their full time.

The Co-operative Commission of the Southern Baptist Convention knew before they made their report at the last Southern Baptist Convention that it was the settled purpose of Mississippi Baptists not to support the commission any longer, and it was only because they did not wish it announced that it was not openly stated in the meeting at Houston. They had on three previous occasions been informed of this.

Southern Baptists co-operated for nearly three-quarters of a century without a headquarters commission and they are very apt to do it again.

We are sincerely desirous that our friends who love to study the Bible shall get the seventeen volumes of Alexander McLaren's Expositions. It is not probable that such an opportunity will come your way again. The price is \$17.50 net.

The people of Natchez as well as the Baptist Church there express great regret at the going of Dr. Borum and his family. The Natchez Democrat paid him a very high tribute. The congregation expressed their love by presenting Dr. and Mrs. Borum a handsome silver service. He is a tireless worker, an able preacher and a thoroughly consecrated leader. We shall all miss him from our work in Mississippi, and pray the Father's blessings on him in his new field.

We have been reading with much pleasure, and we hope with profit, a book of sermons by a former Mississippian, but for many years in Texas, Dr. M. T. Andrews of Texarkana. The title of the book, "Growing A Soul," is derived from one of the sermons preached at the Commencement of Baylor University. These sermons were preached, most of them, on special occasions which would bring out the best in a preacher, and the result is a volume of sermons which reach a high level of inspiration and information. The sermon preached at the State Convention of Texas Baptists is one of the best we have ever known for such an occasion. We believe that many people in Mississippi will be glad to get them from the author and read this series which cannot but contribute to the development of deep spiritual life.

The editor had the pleasure of taking supper with the boys and girls on the campus of Clarke College one evening last week. Some of the teachers were also there. We do not see how they get such good board for \$15.00 a month, but they do it on the cooperative plan. A part of the work is done by students. Other students make their way by working on the campus or in the crops grown by and for the college. President McLaurin is a practical and efficient executive and is making a success of the college in every way. They have one of the best arranged administration buildings to be seen anywhere. They need more dormitory room, having the largest enrollment ever at this time of the session. The faculty of men and women have nearly all done post graduate work. There are 215 now enrolled and they expect to reach 300 before the session closes.

Neshoba County Association met for its seventh session at Union Church, nine miles west of Philadelphia. Our time here was very limited owing to the railroad schedule. Brother Shirley was moderator and brother Calahan clerk. The opening devotional service was conducted by brother McAdory and enabled the association to get off to a good start. We have not been in an association which began with so favorable spiritual atmosphere. There are more than forty churches in Neshoba County, but only a little over half of them are in this association, most of the others being in the old Oktibbeha Association. Brother Lightsey and the editor arrived at the meeting on time through the kindness of brother Cole of Philadelphia. As it was necessary for the writer to leave early in the afternoon, the brethren asked that he preach the sermon at eleven o'clock as brother Calahan was suffering with his throat. We have never been given more sympathetic hearing as we tried to stir the hearts of the brethren with the obligation to hasten the coming of the kingdom. We regretted not being able to remain longer as there was to be a three day session. The workers pass but the work goes on.

We have received a copy of The Song of Meditation, a devotional book by Dr. Rob. MacGowan, a Presbyterian minister of Pittsburg, admirably arranged under the general headings, God, Jesus, Holy Spirit and Humanity. Under each of these there are given a Meditation, a Song and a prayer under a number of subheads. It seems well suited for stimulating the spiritual life.

The papers are now telling us that America is to have a visit this Autumn from the "Lord Bishop of London." Well we have had a bunch of princes and prelates of the Romish persuasion and a few lords more won't greatly matter. And this reminds us of a story. One of these "lords spiritual" visited this country some years ago, and was staying in the some where liveried servants waited on his lordship. One of these retainers not being accustomed to such high dignitaries was instructed when he went to wake the gentleman for breakfast that he should knock on the door and when the bishop inquired "who is there," he should reply, "It is the boy, my Lord." Anxious and nervous he knocked at the door, the bishop responded as expected, "Who's there." The trembling servant in confusion answered, "It's the Lord, my boy"! Somehow titles which fit other lands do not flourish in our soil. "The Lord be thankit."

Bay Springs Association met this year at Montrose. We did not arrive until the second day and heard echoes of the discussion of the previous day of Missions and Education. Dr. Venable addressed a good audience the night before on Christian Education. President McLaurin was kind enough to take us out from Newton. The brethren were discussing hospitals when we arrived, and they evidently spoke from experimental knowledge, for they were deeply in earnest. One speech was by a Presbyterian brother who had been in the Baptist Hospital in Jackson. The discussion of the B. Y. P. U. brought out the Bassetts, father and son, H. C. Clark, J. L. Hughes and others. A good report on the W. M. U. was read by Mrs. Shoemaker. The Editor was given a favorable hour which had been held in reserve and spoke on the Co-operative Program. An earnest discussion arose over a resolution introduced by the elder Bassett to change the name of the Association to Jasper County Association, declare the policy of the body to cooperate with the State Convention, and to appoint an executive committee to function between meetings. The discussion was brotherly throughout. The Association has hitherto cooperated with the General Association, though some of the churches have sent their contributions to the Convention Board in Jackson. When the vote was taken there were only two votes against the resolution. Brother Lightsey's home is here, and he had gathered up about all the possible subscribers to the Record. The dinner was abundant and well served. After dinner there was interesting discussion of the report on Temperance read by Dr. Land. The report on Sunday Schools was also well discussed. Brother H. C. Clark and brother Shoemaker were moderator and clerk.

#### GEORGE COUNTY

George County Baptist Association will convene with the Lucedale Baptist Church on Oct. 13 and 14th, being Wednesday and Thursday following second Sunday.

We extend a very cordial invitation to all who will, to come and help us, we are weak brethren and we need your help. We are counting upon many of our State Workers especially, don't fail us brethren and sisters, our association is young and very small, so please come and help us. I am,

Yours in Him,

W. J. HURST,  
Moderator.



## MISSISSIPPI COLLEGE

By Rev. J. P. Williams

"Multitudes of Baptists and others are thinking of Mississippi College in this her centennial year. What a picture it would be if we could have portrayed the struggles, the trials and triumphs of those who have steered her destiny for these hundred years. I first heard of Mississippi College about fifty years ago. It was through a young preacher visiting our church in East Mississippi. It was marvelous to me to hear so young looking a man preach. I was profoundly impressed. He was a student in Mississippi College and told us about the school. It was my good fortune to enter the institution in February of 1880. As I remember the faculty, it was composed of W. S. Webb, President, H. C. Timberlake, P. H. Eager, Geo. Wharton and B. H. Whitfield, Professors. The buildings were the Chapel, the middle building and the primary department. If my memory is correct, the enrollment of the student body was 134. What momentous experiences were those. What heroes were those men who stemmed the breakers of those adverse times. How they sacrificed to preserve the Christian ideals of education for future generations. If their services shall be realized, many will rise up to call them blessed. They may have builded better than they knew, but they were men of noble visions and their worth has not yet been surpassed. May the same spirit that animated them direct us in this good day of the greater Mississippi College, and multitudes go out from her walls as light bearers of a higher civilization."

REV. J. P. WILLIAMS.

## GOOD CITIZENSHIP

S. L. Morris

Field Secretary of Mississippi Anti-Saloon League

In the early making of our government good citizenship was the leading characteristic of the people. Patriotism was regarded as the tallest and most useful passion. People who were useful then were willing to sacrifice their own personal interest for the sake of their country. The man who would not make this sacrifice for his country was regarded as despicable indeed.

More than any other, patriotism has been the leading passion of the world. Men immortalized themselves in the exercise of this quality and it remains to this day that those who are best remembered and who are regarded as the most useful persons in the country at large have been patriots and it was patriotism that embalmed them in the world's history.

As shining examples we have Wm. Wallace, Robert Bruce, Oliver Cromwell, George Washington, Thos. Jefferson of North America, and Bolivar of South America; Francis Marion, Abraham Lincoln, Robert E. Lee, Stonewall Jackson, Jefferson Davis, all of whom were imolated on the altar of their country.

Good citizenship is what we most need at this time. Evidently our Constitution is in jeopardy. There is a large group in the United States now who are willing to sacrifice our Constitution and well constituted authority in order to compass an end or gratify a perverted appetite. As long as we can maintain respect for law we are safe. As long as we can maintain the American Constitution inviolate we will be the strongest people in the world and with our Republican form of government and lofty ideals we can lead all other peoples; but let it be well understood that if our Constitution be allowed to be thrown into the discard and law observance into general disrepute, we will be like Sampson, shorn of his locks, and like Rome with Caesar destroyed, or like any kingdom, however strong, with the king dethroned.

It is hoped that our preachers, in their sermons, everywhere will begin at once and persist-

ently maintain good citizenship among the people add loyalty to our government at all hazards.

No man is a good citizen who will go to a Convention, whether it is a Bankers Convention or Doctors Convention or what not and invite his friends to his room to serve liquor to them, and no hotel is worthy of patronage or respect that will allow its porters to serve liquor to its guests.

No man can claim to be on the clean side of this great question who at any time buys whisky and drinks it. The man who buys whisky and drinks it now conspires with the man who makes it and sells it to violate the law of his country.

Let every man who reads this, who would under any circumstances buy intoxicating liquor and drink it, regard himself as an outlaw. Public sentiment should be made so strong that it will compel the violator to regard himself as an outlaw and not allow him to go forward violating the law all the while and still claim respectability among the good men and women of the realm.

The fact is, good citizenship is the highest form of culture. Let us everywhere insist on it and hold its charms up before our children and thus preserve our great country and prepare for its endurance far into the centuries.

## A MEMORY, AND SOME THOUGHTS ABOUT IT

Memory is a wonderful thing. I have heard of a party who offered for sale a little book, the title of which was "How to Remember." A man to whom he offered it, told him he had no use in the world for any such book. He said, "If you have one that will help me to FORGET, I am in the market for just that thing. One of the easiest things for me to do is to recollect. I wish I could forget some things, but in the main I am thankful for a memory that others tell me is 'wonderful.'"

I remember attending services, when I was a boy, at a country church. It was about sixty-five years ago. It was a Methodist Church, and though about six miles from our home, it was the nearest church to the farm on which we lived. The preacher was a good one. He preached at the eleven o'clock hour to a small congregation. But very few white people lived in the surrounding country. Some of those who were there lived several miles farther than we.

After preaching, the pastor announced the church in conference. The minutes of a preceding meeting reported a committee appointed to visit a man against whom charges had been preferred. I believe it would be safe to say that this man was worth three times as much as all the other members of that church combined. He was very wealthy, while nearly all of the little members of that church were VERY poor. He had been notified that charges had been preferred against him, and that he was expected to appear and answer to them. HE WAS NOT THERE. The pastor asked for expressions from the brethren. One said it might be best to bear with him a while longer. He was the only one of that opinion, and he was in doubt about it. I will never forget what the pastor said: "Brethren, the cause of Christ, throughout this whole country, is bleeding because of the life that man is living. HE MUST GO OUT." Out he went.

I asked a brother Methodist, not long since, what his church would do in such a case now. He said, "NOTHING." I asked him what would you do with John Wesley if he was here and was to preach as he once did. He said, "We would TURN HIM OUT." My reply was, "I don't know what you would do with John, but I have a very decided opinion about what John would do with you." I have an idea that some of my Methodist brethren who may read this, will say, you had better take care of "your own linen." My hat is off, brother. It needs it, and if I could have my way about it, it would be

looked after in short order. I frankly admit that I believe we have but few Baptist churches in Mississippi that would withdraw fellowship from a member under similar circumstances. I rather believe we would call him "colonel." Before starting to church on Sunday morning, the members would wonder if Colonel Graball will be out today. If Sister Graball were to walk in after services began, the preacher would either have to wait until she found a seat or talk to the backs of the heads of the dear sisters. If their daughter, Miss Susan, should condescend to be a part of the congregation, all the young lady members would see how she was dressed, or twist their necks out of shape in the effort to do so. Those in the choir could see her without twisting their necks, and they would be sure to do so.

It would now be said, it won't do. It will "burst up the church." Did the exclusion of that man "burst up the church?" Stop. Look. Listen. That church has been on duty every day since that man was excluded. Within a stone's throw of where the old church once stood there is today one of the most active, and, perhaps, one of the most useful, Methodist churches in Alabama. Who ever knew anybody or any church being permanently harmed because of doing what the Lord Jesus has commanded?

There is another thing about the above matter that I must relate. The candor, loyalty and faithfulness of that preacher impressed me in a way that I can't describe. I became acquainted with him afterward, when he visited our home. His preaching had more influence over my young life than that of any other man ever had.

Somehow I have it in mind that it is best to do what God's blessed word tells us. A good brother once said to me that churches were organized for something else besides discipline. He was right, but is it not true that they were organized for something else besides praying? Shall our churches quit praying because this is true? I hope not. Continue to disobey God in any one thing and you will soon have no respect for His authority in any other.

Yours to serve in His Blessed Name,

L. E. HALL.

## A REVOLUTIONARY MISSIONARY IDEA

By J. F. Love, Cor. Sec'y.

Dr. John W. Loe, a beloved missionary of the Foreign Mission Board, now on furlough, has had long personal experience of the vicissitudes incident to a halting home support of Foreign Missions. He has a large acquaintance in the Southern Baptist Convention and is loved and honored everywhere. Southern Baptists believe that he is soul and body devoted to Foreign Missions. Those who heard his plaintive appeal at the Houston Convention and have heard him elsewhere since he came home, have recognized two things,—one is that the work with its hardships has made its levy upon his physical strength; and the other is that his heart is aching unto breaking over declining receipts of the Foreign Mission Board and the heavy debt which deny to him and men like him re-enforcement and equipment for the great work. Brother Lowe is deeply concerned about the whole life of our Southern Baptist people and the place of Foreign Missions in our Southern Baptist Churches. Out of his experiences, distress and disappointment on the field and his observations at home, he has made the best missionary suggestion that I have heard in a long while. Indeed, I do not think that a better suggestion has ever been made to the churches of Christ.

His suggestion is that the pastor of every Baptist Church in the South should set up, with himself as the leader and teacher, a mission study class in his church, composed of the Sunday School superintendent, teachers, deacons and other officials of his church. It is, of course, understood that many others would want to join



such a class under the pastor's leadership and they would not be forbidden. If, however, only those who are suggested by Brother Lowe should join their pastor in a mission study class with him as leader, the question of missions would be carried at once into the very heart of the church, as there is no other way of carrying it. The women have rendered, and are rendering, a truly "royal service" in mission study courses with women, girls and boys. They are still pressing on with this great work, and every one of us bids them God-speed.

There is, however, a work which the pastor alone can do in the education of a church, and there is no part of our church life where instruction in missions is so much to be desired and promises such revolutionary results as a mission class composed of Sunday School superintendent, teachers, deacons and other officers of the church, led by the pastor. Like everything that has to do with the development of a church, missions ought to be taken hold of by the pastor and church officials, and from them radiate and pulsate throughout the whole church membership. When officers and teachers of a church are ignorant or indifferent to missions, there is little hope for the church.

Brother Lowe suggested for these classes "TODAY'S SUPREME CHALLENGE TO AMERICA," a Mission Study Edition of which has been prepared, with free SUGGESTIONS TO LEADERS OF STUDY CLASSES," prepared by Mrs. Paul E. White. The Educational Department of the Foreign Mission Board is prepared to furnish this book at 60 cents a copy, and with every order for class study a free copy of the SUGGESTIONS TO LEADERS, in which an experienced mission study student gives the most helpful hints as to how this book is to be studied. Any pastor can, with a copy of the book and this free copy of SUGGESTIONS in his hands, conduct a study class in this book. In addition to the SUGGESTIONS, the Educational Department of the Board has prepared free charts on this book for the use of mission study leaders.

A dozen or two of these books used in the way which Brother Lowe has suggested would cost a trifle—indeed every member of the class would be willing to pay for his or her copy.

But I do not dwell on this particular book so much as I do on the revolutionary missionary idea which Brother Lowe has given. The Educational Department of the Foreign Mission Board will be glad to furnish any pastor or mission study class any mission study book published in the world at publishers' price to encourage such classes on a large scale among Southern Baptists. Undoubtedly the pastor who starts with one book will continue study classes with other books, and there is a rich missionary literature continually pouring from the presses which it would be a tragedy not to bring in touch with our church life.

Let the pastor select any mission study book he wishes and call on our Educational Department for co-operation and he will get it.

We have heard it said that there is not one of the graduates of Shanghai College in China, a mission school, who is employed in any Southern Baptist mission work in China. We hope this can be contradicted.

Brother W. S. Allen writes:

Sunday September the 19th was a great day in Immanuel Church. It was the first Sunday after Woman's College opened. Had two great congregations and great services. Fifty-six girls joined our Church by letter and one by baptism. Several new faculty members had previously united with the church. The Lord is with our work here in great power. Let us not forget to pray for our fine Baptist boys and girls in the colleges of Mississippi.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### THE BUDGET PLAN AND THE EVERY MEMBER CANVASS.

As we approach the time for the Every Member Canvass it will be well for us to begin thinking and planning for this very important period of our church work. It will be well for those who are to attend the District Associations as and representatives of their respective churches to think over the situation of their local church, and be prepared to offer some valuable suggestions concerning the Every Member Canvass.

The associational quotas should be carefully and prayerfully considered, and accepted by the associations as a working basis. The Distribution Committees should distribute the associational quotas among the churches. The churches having accepted their quotas should appoint a committee to work out the details for putting on the canvass. This will make possible unified action and will insure the cooperation essential to the successful completion of this task.

We have had several years trial of the Budget plan in our State work, therefore, we have passed the experimental stage. The practicability and workableness of the plan have been clearly demonstrated. Enough proof has been given to convince the most skeptical. All who have given the plan even a brief and partial trial are loud in their expression of praise and satisfaction as to results. This is true in every case so far as my information extends. We should settle down now and give ourselves and our churches the benefit of a real New Testament system of finance.

To the most casual reader of the New Testament several things will be apparent. It is clearly revealed that the churches of apostolic times had to deal with the same problems and difficulties that we have today. The problems and difficulties of the early churches were, to a remarkable degree, complex and multiform.

What did these early churches do about these problems and difficulties? Faced with some of the most serious difficulties that the church has ever confronted they addressed themselves to their problems in the most practical and business-like way to raise the means and to discover the men to meet the demands of the day. With God's Word and the Holy Spirit leading they came out victors. We will meet our present day difficulties if they are met at all, in the same way.

Every Mississippi Baptist should read and study carefully the eighth and ninth chapters of II Corinthians. We should also read I Corinthians 16:2. The Holy Spirit gives us through the inspired writer the modus operandi of putting on the Every Member Canvass; the method of enlisting every member of every church in the Scriptural plan of finance. There are several things which we would do well to notice in these scriptures:

1. The apostle makes it clear that the Corinthian church had pledged a year before to help relieve the poor at Jerusalem. "That is why I have thought it necessary to ask these brothers to go in advance and get your promised contribution ready in good time." In other words the pledge had been made by the church at Corinth a year before, and now he is seeking that they come forward with the money. It is altogether Scriptural, therefore, for churches to make pledges. It is businesslike that a church should call upon every member and secure their individual pledge to carry on the Kingdom work. There need be no balking at this point.
2. Note also that this is Scriptural. A "thus

saith the Lord" ought to be sufficient for a Baptist who reads his Bible. Do the scriptures teach it? Settle this question, and arguments and evasions and quibblings will be entirely out of place. Obedience is imperative. No one who will study the New Testament will believe that the Budget plan is anti-scriptural. Read carefully the scriptures suggested in this article along with others, and you will find that the Bible is clear on the point of plan and method in church finance.

3. The Every Member Canvass is the best means of enlisting the indifferent church members. Records indicate that fully 75 per cent of the membership of our churches give nothing to the cause of Christ. What is the reason for this deplorable situation? Are they unsaved? Some of them, perhaps, are, but not all. Are they more wicked than those who give to the causes of Christ? I do not think so. There must be some reason for their neglect. Who is to blame? Let us face this question fairly. They have failed to grow in the Christian grace of giving. Evidently someone is to blame for this failure. Frankly, my own personal conviction is that the responsibility falls upon the pastor, who is primarily responsible for developing the church members in the grace of giving. It is the duty of the pastors to stir up this neglected grace in the hearts of his people. They need to be awakened out of their sleep and state of apathy. The pastors should lay this matter upon their hearts; teaching and exhorting every member to exercise the grace of Christian giving.
4. The Every Member Canvass will promote sound business principles. What we need in all the affairs of life is the inculcation of sound business principles. We need this in conducting the affairs of our own business life, and we certainly need it no less in conducting the affairs of the Kingdom. There are certain words which indicate these fundamental principles. Such words as promptness, regularity, system, conscientiousness, knowledge of details, etc. God's financial plan has in it all those principles, and His Word demands their application. Look at a few phrases suggesting these principles "Every one." "On the first day of the week," "As God has prospered you," "A willing mind," "As he purpeth in his heart," "Not grudgingly," "Cheerfully," Etc. These principles applied will make giving a joy; it will promote promptness and regularity in all the affairs of life.
5. The Budget plan will promote unity and fellowship. The strongest bond of unity between God's people, excepting only the bond of their spiritual kinship, is the bond of service. The highest, most heavenly fellowship among Christians is the fellowship of service. What a glorious fellowship we may have in Kingdom building! We are fellow-workers, co-laborers together with God! The church is, therefore, under sole obligation to work a plan and a method whereby every member may be enlisted in this glorious fellowship. Let every church begin now to think and plan for the Every Member Canvass. Let Every Member Canvass go on at the time set by our Convention. Let every pastor and every committee do their duty. Let everyone of us be serious and persistent about this until every church in our whole State is enlisted in the Budget plan.



## W. M. U.

My Dear Miss Lackey:

In a recent number of The Baptist Record on the Woman's Page, there is an account of a Mission Study Institute held by Riverside Association, in which Mrs. Measles says it is the first of its kind held in the State as far as they know. In behalf of our faithful Superintendent, Mrs. Scull of Deer Creek Association, please let me remind you Zones of Deer Creek had a splendid Mission Study Institute more than, or about, a year ago. You may remember we had some correspondence about same, as we studied Dr. Dodd's wonderful book recommended in Royal Service, "The Prayer Life of Jesus."

Lovingly,  
MARGARET O'BANNON.

## "A SEARCH FOR OLD MASTERPIECES"

We have such a delightful announcement to make to the young readers of World Comrades. Beginning with the December number of that magazine it will carry a series of stories of the great masterpieces of painting told by Mrs. McWilliams of Missouri. Then for the younger readers there is a series of short stories on "A Paper Doll's Travels," by Mrs. Moore of Louisiana.

Mothers, I know you are busy buying school books for the boys and girls these days. While you are doing this do not forget to send in a subscription for "World Comrades," to be used in your boy's and girl's study of missions.

## FROM RURAL WORKER LOTTIE McCOY

It was indeed a privilege to work for nine weeks again this summer in the Fifth District. This work has given me a vision of the possibilities of B. W. M. U. work in the country. The people of the rural districts are no longer an isolated people. They can meet when they want to. They have the advantage of their city sisters in that they have fewer other engagements to call their attention. They have time to meditate upon holy things.

What they have needed, and are yet needing, is to be awakened to their opportunities and responsibilities. When this is done they will be busy about the Master's business.

The slow development of W. M. U. activities in the country, as compared with that of other organizations there, is due to our neglect. If the rural field work is continued, within a short time there will be an active W. M. S. in every Missionary Baptist Church.

Can the country women do the work? Yes. Just this one example: In one society the women were studying "Stewardship and Missions." One lady, seventy-five years old, who could scarcely read and write, was taking the work. One day she was sick, but she was so anxious to complete the book, and get her seal, she sent the W. M. S. an invitation to meet at her home. Although she could not sit up, she could take part in the meeting. How many of us are as concerned about our meetings?

Mrs. Pack, our new Vice-President, helped me wonderfully. The task can not be completed in a day, nor in a summer. The work is reaching out to our young people. In many places last summer we began with a W. M. S. and sometimes a Sunbeam Band. I am persuaded that the work has meant much to the rural women. As I followed up the work of last summer in one association it was easy to see the growth of the work and of the individual members of the organizations. They were eager for what help I could give them, and were busy. Some who were able to attend last year were unable to attend this year, but they nearly always sent a reason for their absence and a special invitation to their homes.

I could write on and on, giving incidents that

would give you some idea of the bigness of the task as I see it, but now I must say "Good-bye" and board the train for House Beautiful. Before you read this I shall be there. How good of our women to count me worthy to go and how grateful I am to them all.

Pray that His will may be done in my life.

Sincerely,

LOTTIE McCOY.

## FROM RURAL WORKER EVIE LANDRUM

By request of our Secretary, I give a report of the work that I did this summer:

On the first day of June I began doing W. M. U. field work. Realizing my weakness and inability and also the bigness of my task, I knew that it would be impossible for me to do it in my own strength, and I thought of what Paul told the Philippians, "I can do all things in Him which strengtheneth me," and also remembering the promise, "If ye shall ask anything in my name I will do it." He who made this promise fulfills it.

The experience that I've gotten and the association with some of the finest women of the state will be a life-time blessing for me.

My work has been in the first, second, third and sixth districts, and I have worked in Franklin, Adams, Monroe, Tishomingo, Smith, Lawrence, Jeff Davis and Montgomery counties.

In each of the communities where I visited I found interested and consecrated women who were striving to put first things first in their homes and communities.

In the majority of the churches I found the pastors thoroughly in sympathy with the women in their work and were giving them their hearty co-operation. One pastor said, "I would not be pastor of a church where there is not a Missionary Society."

In conclusion, I give a brief summary of the work done in all the places: There were forty-seven women to receive W. M. U. Certificates; twenty-two girls to get Y. W. A. and G. A. Certificates, and fifteen new organizations, including Y. W. A.'s, R. A.'s, Sunbeam Bands and W. M. S.

Many of the members subscribed to at least one of the denominational periodicals and several stated that they were going to tithe.

Everything that I have given out to an individual has caused something three-fold better to come into my own life.

I take advantage of this opportunity to thank each and every woman who has made it possible for me to go to the Training School. When you read this I'll again be a student in "House Beautiful."

Pray with us that this will be a great year, and that we can teach others "To seek ye first the Kingdom of God."

## "THE CALL TO BOOKS"

"The call to books!" Over dale and hill, from the school steeples of our land has gone, muezzin-like, the call of autumn to the youth of the land. 'Tis a call to books.

The calendars tell us that the year runs from January to January, but the spirit of the autumn season calls us to show to a new year—from play to work, to fresh endeavor, to greater zeal and enthusiasm for all our tasks. As September's gold, October's blue, November's glories of colors, all pour their blessings of beauty, of renewed energy, of marvelous material bounty into our laps, how fitting that our appreciation be shown to our Heavenly Father by renewed zeal in prayer and love and study of our world-wide missionary task.

Who does not like to make a good start? We feel that a good beginning is half the battle. Therefore, let us, refreshed as we are from the vacation season, begin the fall work in our local churches with the best mission study classes we

have ever had. The spirit of study is in the air, and, by taking advantage of this spirit, the whole tone of the missionary society may this fall be energized and lifted higher by the definite study of that object for which our churches exist—the carrying out of Christ's commission, "Go ye into all the world."

Of the several types of classes, let the society, through the mission study classes or leader, decide which type can be most successfully used in her society. It should be enthusiastically promoted, getting the support of the W. M. S. president, circle chairmen and other W. M. S. officers.

The best type of study can be done when the class meets every afternoon for a week, stressing it as "Mission Study Week." Thus there is time between class sessions to digest the material. This type of class can be had in any church where people are accessible to the church or to each other's homes.

The class may be taught by one leader (this is the best because of the unified effect of one leader who holds the aim of the whole course in mind), or each chapter may be taught by a different leader. If each leader will try to make her chapter distinctive, each chapter will be well presented by this latter plan.

In the rural churches, where distances prohibit the daily meeting together, planning several weeks ahead for an all-day mission study class would be the better plan. By each woman bringing lunch, the class could meet either in some one's home or at the church for an all-day study together. One leader for the entire book or each chapter led by a different person are the usual ways of having the book presented. To make this method as effective as possible, each member of the class should have a book and should have read it before coming to the all-day study.

At the request of the rural missionary society, leaders from the stronger city churches would gladly lead an all-day study for the women desiring it. If posters, charts and maps be carried and used during the teaching, a most profitable day could be spent.

If any church in an association has had a splendid mission study class with valuable posters and chart helps, the missionary society in that church would be doing a very fine work to pass on to some other church—perhaps a nearby rural one—the books and poster helps, also lending them one of their best teachers.

The selection of the book for fall study depends largely on the time element. Many books, dealing with vital problems of today, which require real discussion and thought on the part of the class, should not be attempted in the one day's study. However, there are other books, biographical, like "Along the Highway of Service," or historical, like "In Royal Service," or giving methods, like "Training for Leadership," which if well planned and outlined with the use of blackboard and other helps, may be adequately presented in the one day.

We Baptists have proven that we can meet together yearly in groups, districts and associations and in "all-day singings." Therefore, it should be easy to use this same "habit" in having all-day mission study classes during the beautiful autumn days.

The Associational Mission Study Library should render a valuable service for the all-day mission study class. The associational library chairman, by making arrangements for books and teachers between the weaker and stronger societies and by helping with planning for the class, may prove a key-woman in associational mission study classes.

As we look about us on the golden harvest of God's wonderful material gifts to us, may we through mission study view the world fields. Like Jesus, may we see them bending with ripened grain, awaiting our labors.

MRS. PAUL B. WHITE,  
W. M. U. Field Worker.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### B.Y.P.U.'s. OF DAVIS MEMORIAL HOLD INTERESTING MEETING AT COUNTY JAIL.

On last Sunday Afternoon September 19, the Adult Union of Davis Memorial under the direction of their Director met at the County Jail and rendered a Program which seemed to be enjoyed by everyone. The program was pertaining to the contrast between sin and salvation. Several interesting talks were made with prayers following. And at the close the Director extended the invitation which was acknowledged by THREE conversions.

### THE DIRECTOR URGES MORE OF THIS KIND OF WORK TO BE CARRIED ON.

#### CALHOUN CITY.

A B. Y. P. U. Training School was recently held in the Calhoun City Baptist Church, conducted by our Junior-Intermediate Leader, Miss Buchanan. A large percent of the members were enrolled and the classes were well attended. Courses were offered for Juniors, Intermediates and Seniors.

A fine Junior Union was organized with twenty charter members. Mrs. Opal Henry was selected as Junior Leader.

Another forward step was made in B. Y. P. U. work when they put on the General B. Y. P. U. organization. The following general officers were elected: Director C. T. Edmonson; Associate Director, Jeff Russell; General Secretary, Opal Henry; Chor. Walter Williams; Pianist, Mrs. Harvey Revis Clarke.

Under the leadership of their splendid pastor, Rev. C. C. Weaver, who gives himself so unreservedly to his young people, we predict for these unions a most successful year's work.

### COUNTY LINE B. Y. P. U. CRYSTAL SPRINGS, MISS.

A splendid report comes from the County Line B. Y. P. U., Crystal Springs. The pastor, Rev. W. H. James is at present teaching a class in the Manual. The new officers are as follows: President, Idelle Clement; Vice-President, Ida Smith; Secretary, Mavis Ervin; Treasurer, Bambar Cox; Corresponding Secretary, Wilma Clement; Chorister, Ollie Whittington; Pianist, Leonne Dalton; Bible Reader's Leader, Ulna Moore; Group Captains: Gladys Clement, Estelle Rhumes, Christine Moore.

### FIFTH AVENUE HATTIESBURG.

It was the pleasure of your Junior-Intermediate Leader to spend a few days with the workers in Fifth Ave-

nue Church, Hattiesburg. Each afternoon the Manuals were taught to the Juniors and Intermediates and each evening Mrs. Lambdin's new book, Junior-Intermediate Leaders' Manual was taught. The pastor, Rev. D. A. Youngblood, and these efficient general officers and leaders are leading these young people in a splendid way. Watch for good reports from Fifth Avenue.

### A PRAYER MEETING THOUGHT.

(By Hansford L. Simmons.)

350 people attended prayer meeting at the First church, McComb, Wednesday evening, September 22. The Men's Bible class sponsored the attendance, a committee of three getting out personal letters and making personal appeals.

But this attendance was not the result of one week's effort. It was rather the high point in a determined effort on the part of a consecrated pastor to get his people to attend prayer meeting. For months he has help up before them the prayer service.

Gradually the attendance has risen. Recently it ran as high as 228, 263, and other high figures. The attendance has been sponsored by various organizations. In the main, however, it has been the job of the pastor.

Here is the thought the writer wants to leave. The Sunday School has a superintendent; the B. Y. P. U., a director; the W. M. U., a president; in fact, every part of the church work is organized—except the prayer meeting. It must be built voluntarily. While the pastor is a vital factor in all organizations in the church, the prayer service is peculiarly his own. It will be largely what he leads his people to make it.

### BEAUMONT INTERMEDIATES HAVE A HAY RIDE.

On September 17, 1926, about seven o'clock, could be seen leaving Beaumont three mule wagons.

On these mule wagons were boys and girls bound for a hay ride. The moon was shining brightly and the boys and girls were singing lightly. The smell of roasted peanuts was in the air as the boys and girls were eating them to their hearts' content. After a slow ride of six miles on the hay we returned to hit the hay.

We are holding our quarterly business meeting, which is the last Intermediate meeting some of us will be in, as we are being promoted to the senior next Sunday.

Willie Loftin,  
Corresponding Sec'y.

### NELSON SUNDAY SCHOOL CLASS.

The Nelson Sunday School Class, one of the organized classes of Clinton Baptist Church, composed of Mississippi College students, completed its organization Sunday morning with the following officers elected: G. J. Thornton, President; H. F. Dunnaway, First Vice President; C. V. Dodd, Second Vice President; J. O. Jenkins, Third Vice President; N. N. McAlpin, Secretary; W. E. Hamilton, Publicity Man.

This is the largest Sunday School Class in Clinton at present, having an enrollment of forty-three. It has the good fortune of having Dr. D. M. Nelson as its teacher. He uses the lecture method in his teaching and is one among the few who can use it effectively. "The Race of Life" was the theme of his Sunday morning lecture and was based on the conception of life as given in Hebrews 12:1.

The class is putting on a program of mission work and expects to have several of its members out doing mission work every Sunday during the present school session.

### THE REVIVAL AT SOUTH SIDE TUPELO.

Rev. J. R. Gullett is pastor of this church and has wrought well. He has been with them some two years and the cause has grown surprisingly as well as inspiring. He found them disorganized and discouraged. He preached the gospel to them and thus they discovered themselves and are now well organized and are going forward in a great way. He has received into the church both by letter and Baptism. In the meeting just closed there were 55 added to the church and 42 coming by baptism. The future is bright for them.

The Mill is located in this section and to see the employed file out when the whistle blows and come down the streets talking church and asking some one to go and talk to certain parties about salvation was an inspiration to me. Several hundred work here and the church is located near by.

A Saturday night Prayer meeting was organized for them and a B. Y. P. U. on Sunday night.

The Lord is using Brother Gullett in a great way at this place.

Truly and in Christ,  
W. R. COOPER.

### SECOND CHURCH CALLS PASTOR.

Greenwood, Miss.—Rev. E. H. McElroy, of Oxford, recent graduate of the Baptist Seminary at Louisville, Ky., was yesterday called to the pastorate of the Second Baptist Church here.

Mr. McElroy will take up his work in Greenwood during the coming week. He delivered two sermons at the Second Baptist Church yesterday.

C. M. C. M. A.  
The Clarke College Ministerial Association met Friday Night, Sep-

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161 Eighth Ave., N. Nashville, Tenn.

tember, 17th, and rendered the following program:

1. Devotional.....W. W. Simpson
2. Business .....
3. The Value of the Association .....H. H. Bethune
4. The Responsibilities of a young Minister.....Prof. C. S. Moulder

The Spirit of the meeting was good, as usual, and we look forward to a most successful year's work in the Association.

R. C. BOUNDS, Reporter.



## Sunday School Department

THE SUNDAY SCHOOL LESSON,  
October 3, 1926.  
(R. A. Venable.)

ISRAEL'S DEPARTURE FROM  
SINAI AND MARCH TOWARD  
CANAAN, Numbers 10:11-13, 29-36.

### INTRODUCTION:

Israel had tarried something more than a year around Sinai. During these twelve months marvelous changes had been wrought. A hord of Egyptian slaves had been welded into a nation. (1) Covenant relations had been formed. (2) The laws, moral and religious, social and civil, ceremonial and sacrificial had been promulgated. (3) The Tabernacle had been erected, and all the instruments and agencies for carrying forward its sacred services had been designated and installed. (4) Another preliminary step in token of their obedience and remonstrance of their deliverance from bondage, they observed the Passover Feast as one nation in covenant fellowship with God and with each other. (See Num. 9:2-3, 9-11). (5) A census was taken, the people were numbered and from this transaction the Book from which our lesson is taken was called the Book of Numbers in the Greek version of Hebrew Scriptures.

1. When all arrangements had perfected for an orderly march of this vast multitude of men, women and children with their herds and other possessions, "It came to pass on the second year in the second month on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journey out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of Jehovah, by Moses." (Verses 11-13.)

The signal for the departure of this mighty multitude was the lifting of the cloud that overshadowed and enveloped the tabernacle. This token of the divine presence, power and leadership was visible, assuring stimulating their faith and directing their course in entering upon a journey into the wilderness of Paran, intervening between Sinai and Kadesh Barnea. (1) God points out the way to his people, leading to the goal to be reached. With lifting of the cloud and its pause in the wilderness of Paran was accompanied by Jehovah's command through the lips of Moses. (2) God reinforces his movements in the circumstances of life with the commanding voice of living men. (3) God's intervention in human affairs does not supercede the necessity for human leadership.

2. Moses was keenly alive to the magnitude of his responsibility in

leading this multitude of untrained fugitive slaves through an unknown wilderness. His confidence in the unerring and unremitting guidance of Jehovah was in no way discredited by his effort to avail himself of the assistance of one who was familiar with the unknown wilderness, through which he was to lead the chosen people. "And Moses said unto Hobab, the son of Renel, the Midianite, Moses' father-in-law, We are journeying unto the place which Jehovah said, I will give it you. Come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel. And he said, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee, for as much as thou knowest how we are encamped in the wilderness, and thou shalt be unto us instead of eyes. And it shall be, if thou go with us, lea, it shall be that whatsoever good Jehovah shall do unto us, the same we will do unto thee." Verses 29-32.)

There is an element of uncertainty as to the exact relationship existing between Moses and this Midianite, Hobab. In Ex. 2:18 Renel is mentioned as the father-in-law of Moses; in Ex. 3:1, 4:18 Jethro is the name of his father-in-law. In our text Hobab is represented as the son of Renel which would make him a brother-in-law of Moses. In view of the uncertainty it is probably better to suppose that Hobab, the younger man, Moses' brother-in-law, is meant. The question is not vital. The urgency with which Moses entreated this relative to accompany him in the stupendous task of leading the people through the Wilderness emphasizes the importance of conserving the knowledge and experience of others in the execution of a work to which one has been especially called. The knowledge and experience of others are assets from which we may draw. A special divine call and qualification for work do not discount their value, nor under estimate their importance. The confidence of Moses in the promises of God to Israel rises in this entreaty to a high level. A share in the surpassing greatness and glory of the good promised to Israel is offered as an inducement to Hobab to pilot Moses and his people in their march through an unknown wilderness. Hobab's hesitancy as subsequent history shows, was finally overcome and the service he rendered to them was not forgotten in after times. (See Jud. 1:16, I Sam. 15:6). Strong men, wise men, especially called men, spirit-filled men, men of high position, men of reputation and high character have their limitations. Their lack may be, must be, supplied by others of smaller mould. Hobab could not take Moses' place, but he could make Moses more effective in his place.

Those of limitations in the station and range of knowledge, influence and effectiveness are in duty bound to give themselves and their all to forward every great movement of men for the uplifts of humanity and the promulgation of truth and righteousness on the earth. All who share in accelerating the onward march of the world to its final goal will share the highest and best blessings in the scope of Jehovah's promises to a benighted and captive race.

3. The hour has struck, the time for the multiplied thousands, perhaps millions of men, women and children, to break camp at Sinai and plunge into the wilderness has arrived. What an event in Israel's history! What surmises and fears must have stirred their hearts as they looked with wistful eye into the unknown wilderness of Paran that intervened between them and the land of promise! "And they set forward from the mount of Jehovah three days journey and the ark of the covenant of Jehovah went before them three days to seek out a resting place for them. And the cloud of Jehovah was over them by day, when they set forward from the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel." (Verses 33-36) (1) The attendant circumstances of Israel's departure from the mount of God are minutely given. A three days march was contemplated as the initiative step in the long journey which was to end upon the extreme southern border of the land promised to their fathers. The direction traversed by them was not of their own choosing. They followed the ark of the covenant which went before them, and the cloud, the symbol of Jehovah's presence and protection, overshadowed them. A year's training and the organization of the shapeless mass of fugitive slaves gathered about Sinai's heights clothed with terrible symbols of Jehovah's majesty did not qualify them to move through the howling wilderness without the special interposition of the God of Israel. His special guidance and protection are assured and ample, granted to his people according to their need. Jehovah never leaves his people alone. Leadership, however well trained organization, however perfect programs and methods, however well devised, are dependent upon the vitalizing power of God for their effectiveness. The men, the organization and the methods are the merest travesty unless they are designed to move in response to well attested leadership of God. (2) Moses relied solely and alone upon the presence, power and leadership of Jehovah for the success of the journey now before him and his people. It is obvious from the language employed that his entreaty to Hobab to accompany him on the journey was not designed to displace or discredit the leadership of

Jehovah. Moses was self-reliant and resourceful, but his consciousness of the abiding presence and power of God was the largest asset in his life. This was the inspiration of his life, and the source of his matchless achievement. (3) Moses knew the perils of the journey through the wilderness. Foes seen and unseen were to be encountered. "Warriors of the desert tribes ready to fall upon any straggler and seize any portion of their goods not fully protected; also unseen foes, foul fiends of the air, emissaries of Satan ready to put fear into the hearts of the people, and longing for the wicked pleasures of idolatrous Egypt, and doubt as to the power, wisdom and love of Jehovah. God alone could keep these foes at bay, and Moses called upon the Lord to put himself in the van of the day's march." The descendants of Esau infested the land through which Israel was to pass; the Edonites on the one side, the Amalekites and the Amorites to the front of them. Their hostile attitude toward Israel was well known to Moses, and deeply did he feel the need of God's guidance and protection among a people noted for their rapine, brigandage and inroads. It is wise always to know the strength, methods and spirit of an enemy, but it is far better to know the source of your own strength is in Jehovah when the foe is his enemy, and you are his friend, his servant, the champion of truth and righteousness. Moses felt the need of Jehovah's presence and power in the onward movement of the people, but he likewise knew his people's need of divine protection when they came to him in their journey. Often men and women need to be protected from their foes in the moments of inactivity, not alone from those without, but those within. In the moment of pause and isolation the evil forces within troop forth with quick and overpowering assault and drive us into the bay and imagines of evil from which there is no escape. Moses doubtless recalled the golden calf incident. Pray for God's presence and protection in the hours of strenuous and exacting activities of life, but also in the time of pause, rest, recreation. There are no hours of self-sufficiency in human nature and human life.

### PREACHERS FLOCK TO LOUISVILLE SEMINARY

Three hundred students for the ministry matriculated at the Southern Baptist Theological Seminary on the first day of the 1926-27 session. The enrollment reached about 320 on the second day. This is about fifty more than at the same time last year. Thirty-three states and twelve foreign countries are represented so far. There is plenty of time for others to come. Do not delay. The entire student body is possessed by a spirit of enthusiasm over the beauties and conveniences offered in the Seminary's new home at The Beeches.

(Signed) Prof. A. T. Robertson,  
Acting-president.



**WEEKLY HEALTH SUGGESTION**  
by  
Felix J. Underwood, M. D., State  
Health Officer  
**MISSISSIPPI STATE BOARD OF  
HEALTH.**  
**TUBERCULOSIS IN ANIMALS.**

Encouraging results in the nationwide effort to eradicate tuberculosis among animals are shown by a survey just completed by the Bureau of Animal Industry of the U. S. Department of Agriculture in cooperation with the State Livestock Sanitary Officials. Compilations based on more than 10,000,000 official tests show a decline in the prevalence of the disease among cattle from 4 percent in 1922 to 2.8 percent May 1st, 1926.

Estimates were made on a county-unit basis, and it is now possible to judge with reasonable accuracy the approximate number of diseased. The new figures show also that more than two-thirds of the area of the cattle in all parts of the country. United States contains less than 1 percent of the tuberculosis cattle.

The situation is still serious in remaining areas, in some proportions of which the average degree of infection exceeds 20 percent of the cattle, even with the reduced percentage of tuberculosis animals, compared with four years ago there still remain about one and three quarter million undetected tuberculosis in present herds.

The cattle population of the United States exceeds 61,000,000, the great majority of which remain to be tested. In recent months official tuberculosis eradication has been going forward at the rate of more than half million tested each month.

The active campaign is being pressed for two principal reasons. One is the desirability of detecting diseased animals at the earliest possible date thereby preventing further spread of the disease. The second consideration, which is becoming more widely recognized with the development of public opinion on the subject, is the public health side of the question. Though in the larger cities pasteurization and inspection of milk are important safeguards, these forms of protection are virtually absent in small towns and rural communities. Developments in tuberculin testing of cattle have disclosed numerous cases of human infection traceable to raw milk from tuberculosis cattle.

Coincident with the decline in tuberculosis among cattle, beginning in 1922, the same disease among swine, as shown by Federal meat inspection records, ceased to increase as it had done during the preceding fifteen years. In 1925, for the first time, there was a noticeable decline as the transmissibility of bovine infection to swine is well established, veterinary specialists in the Bureau of Animal Industry confidently expect further reductions of swine tuberculosis if infection among cattle can be further decreased.

Swine follow cattle and eat corn and other grains from their drop-

pings, therefore, one may readily understand that less tuberculosis among cattle necessarily means less tuberculosis among swine.

Tuberculosis of fowls, avian tuberculosis, is likewise receiving attention in many communities. The Doctors Mayo of Rochester, Minn., have done splendid research work in tuberculosis among chickens and other fowls. Doctor Charles Mayo addressed the Southern Medical Association on the subject at Dallas, Texas last November from the pulpit of Doctor George Truitt, one of America's greatest preachers.

Mississippi must go forward with the program of eradication of tuberculosis among animals as well as among human beings, for to eradicate the disease from our animals means that the danger of infection to the human family is lessened.

**A PARABLE.**

(Mat. 13-24 to 30.)

"The Kingdom of Heaven is likened unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servant of the householder came and said unto him, Sir, didst thou not sow good seed in the field? From whence then hath tares? He said unto them, an enemy hath done this. The servants say unto him; Wilt thou then that we go and gather them up? But he said nay! lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles, to burn them, but gather the wheat into my barn."

In his interpretation of this parable Jesus said, "He that soweth the good seed is the Son of Man, the field is the world; the good seed are the children of the Kingdom; the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; (the age) and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world (age). The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and them that do iniquity and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." Mat. 13-37-43.

We have here,

1. The Sower—The Son of Man;
  2. The good seed—Children of the Kingdom;
  3. The field—The World;
  4. The enemy—Satan the devil.
  5. The tares—Children of the Devil;
  6. Harvest—End of the age;
  7. Reapers—Angels of God;
  8. The barn—"Prepared place";
- God originally sowed this world

(earth) with good seed, made in His own image, which he pronounced "good." Adam and Eve were pure (sinless) as they came from the all-wise mind and Almighty hand of the Creator of heavens and earth and all they contain, and were placed in the God-planted garden "eastward in Eden."

It was Satan the arch-enemy of God and man, who sowed tares in this beautiful world, the present and the future dwelling of man. He has so successfully sown the field with tares that it would seem, from human view they would overshadow and destroy the wheat; the tares, the unrighteous, greatly outnumber the righteous. This parable shows the great forbearance and incomparable long-suffering of God in allowing the tares to grow with the wheat. Man's judgment and sentence would be that the tares be removed upon their appearance among the wheat, lest they choke and hinder its growth.

It teaches also that it is only a season, a definite time that the tares (the wicked) shall oppose the righteous and dominate the earth.

"I have seen the wicked in great power and spreading himself like a green bay tree; yet he passed away and lo! he was not; Yea I sought him and he could not be found." Ps. 37-35-36.

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." Ps. 37-10.

"The transgressor shall be destroyed together; the end of the wicked shall be cut off." Ps. 32-38.

It teaches that the wicked, (the tares) will not become true believers in Jesus Christ, the Son of God, be "born again," regenerated and saved, through the preaching of the Word and the ministration of the Holy Spirit, before the personal return of our Lord, "this same Jesus," (Acts 1-11) to reign and rule upon the earth, "Lord of lords, and King of kings." It teaches that the wicked, whom the tares represent will exist upon the earth until the time of harvest when the incorrigibly wicked (the tares) will be burned, destroyed. All sheep nations, which, as nations, have not hindered nor persecuted God's chosen people will be spared to enjoy the blessings and privileges of the millennial age, and over these nations will the resurrected and "changed" saints, in their glorified bodies, reign with Christ one thousand years. This parable teaches that in the time of harvest the winnowing day—God will send forth his angels, (the reapers) and gather the tares to be burned, (destroyed).

"Whose fan is in his hand and he will thoroughly cleanse his floor, (his threshing floor) and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke 3-17.

The earth purified in a fiery crucible; the trail of the "old serpent," and the last vestige of sin, with its blighting curse, removed; the earth, man's natural dwelling place redeemed and restored to its Edenic beauty and pristine glory,

will be heaven for the redeemed of the Lord." Then and not until then, will the prayer, "Thy Kingdom Come, thy will be done on earth as it is done in heaven," be answered—God's will has never been done (universally) on the earth in the past; is not being so done today, nor can it be done so long as there is an enemy of God on the earth—In this parable we have account of the introduction of evil into the world and by whose agency it was accomplished.

"Evil in the human race owes its origin to Satan." As to why God permitted it, speculation is rife but quite unsatisfactory, and the Bible is silent.

C. M. SHERROUSE.

**STUDENT BLAMES CO-EDUCATION FOR INCREASED IMMORTALITY.**

Chicago, Sept. 14.—W. O. Cross, member of the class of 1926 at the University of Illinois, says in an article in The Witness, published by the Episcopal Church Publishing company of Chicago, that increased immorality in American Universities is traceable to co-education.

"A novel social situation exists because of the invasion of universities by women," Cross asserts.

"Drinking is now a minor vice for dating, a comprehensive diversion which includes dancing, drinking and petting. Women now participate in drinking bouts to an extent which is astounding."

"I know of a train load of sleeping coaches bound to an inter-university football game last fall in which collegians of both sexes most of whom were quite drunk, staged a pajama dance in the aisles between sleeper and berths," he said.

Cross, who was graduated in June, contemplated training for the Episcopal ministry.

The lack of discipline in the home, too busy to spare time for family devotion, failure to attend Sunday School and church services. Football games as he speaks of modern fashions, night riding, parking the cars and having pet parties and furnishing their education in American Universities, where the trustees and faculty are elected or appointed without regard to anything except to the Victor belongs the spoils.

W. H. PATTON.

Lady: "You say your mother is ill today?"

Johnny: "Yessum, sumpin' the matter with her throat."

Lady: "Well, that's too bad. She was well when I visited her yesterday."

Johnny: "Huh! It's your fault, then. Ma said you always give her a pain in the neck."—Ex.

Teacher: "Johnny, what is a hypocrite?"

Johnny: "A boy wot comes to school wid a smile on his face."—Ex.

Worried Mother: The baby swallowed a dime today.

Nonchalant Father: I don't notice any change in him.—M. I. T. Voo Doo.



## A WONDERFUL TRIP THROUGH THE WEST.

(By W. E. Farr.)

So many requests having come to me to write a little account of my trip through the west, I take great pleasure in doing so at this time.

On August the 22nd, it was my privilege and pleasure to begin a trip through the great West, accompanied by one of my much beloved deacons, Mr. O. L. Kimbrough, Jr.

From here to St. Louis, we went over the I. C. Railroad and I am sure that of all the roads over which we traveled, none surpassed the I. C., in any way. St. Louis is some City, and it was a pleasure to note the great progress that is being made in this city since we were last there. I will mention the great amount of building that is going on, both in the business and the residential sections. We jumped from St. Louis to Kansas City. We also noted the tremendous progress made here, as it had been twenty-one years since we had been in this city. Our next stop was Denver, Colorado, a city of 325,000 people and one of those beautiful western cities. We stood on top of their capitol building and viewed the wonderful mountains—Gray's Peak which towered 14,321 feet—Mount Elbert could be easily seen from that point which is 14,444 feet high. Surely the reader will recall that that is the highest of all of those mountains, for Pikes Peak only towers 14,209 feet. There were many other Mountains we could see from this point of view. All of these were covered with snow, which made them very picturesque. There is a tunnel being cut under neath and through these mountains, by a great railroad, at a cost of over \$12,000,000.00, which will mean the saving of seventy-five miles.

After leaving here we reached Colorado Springs. The first place to visit from this beautiful little city was Pikes Peak. There are no words at my command to describe my feelings as the automobile was winding its way around and around, reaching the top of this—the second to the largest mountain in the country. Our attention was called to that wonderful Cripple Creek Gold Mining Company, which is on top of a mountain that is itself—ten or eleven thousand feet high. We had a beautiful view of this, the largest Gold Mining Co., in the world. Wish that I had space to tell something about it.

That afternoon we visited the Garden of the Gods. Sufficeth it to say, that concerning this, there is not another such spot in the world. The Cave of the Winds reminded us very much of Mammoth Cave in Kentucky.

The Seven Falls was next visited and was in itself, one of nature's wonders, which thrills you and stirs you as you stand in awe, before the great volume of water.

As we traveled on toward Salt Lake City, we passed through the Royal Gorge. Just after passing through, the train came to a stand-

still and everybody was invited to view the Royal Gorge, which is a half mile high, and as straight as an arrow. At this point, which is just thirty feet wide, is the "Swinging Bridge," under which the Arkansas River runs. This is the only bridge of its kind in the world, as it is supported by great steel beams which were fastened into each side of the narrow passage-way. From an engineering point of view, this is considered one of the master pieces of the world.

For more than one hundred miles from here, we were constantly passing through and around the Colorado Mountains, having gone thru twenty-three tunnels. The reader will recall that in this great section, there is much mining being done, for gold, and many small camps were seen all along the way. It was quite interesting to see the beginning of the Arkansas River, which we came to just before we reached the Tennessee Pass. Going over this Pass, which is 10,240 feet high, we came to the beginning of the Eagle River, which is a great river. Passing over the above territory, our attention was called to the cliff dwellers, who live in the side of the mountains. Most of them are there in search of gold. It has been my privilege to view, from Mt. Reiggi, Switzerland—those great mountains of Switzerland, but they are not equal in their grandeur and beauty to the mountain peaks through Colorado.

Salt Lake City is the cleanest and most beautiful city that we visited in all the west. Their streets are laid off with perfect symmetry—most of them being one hundred feet wide.

When Brigham Young and his followers reached this unknown section of the world in 1847, there was but one tree in all of that country—it being a cedar, which they are preserving as a land mark. Now, the city has thousands and thousands of the most beautiful shade trees that could be found anywhere.

The capitol building of Utah which cost a bit under \$3,000,000, is by far the most beautiful building in the United States. There were fifty-three car loads of Georgia marble used in this building. The Governor's reception room is twenty-two feet wide and sixty-six feet long. The chandeliers in that room are made of gold and silver, taken from the mines of Utah. The Oriental floor covering, which is two and a half inches thick, has fourteen colors in it and is the most gorgeous thing of the kind that you can imagine. They have in the basement of this building, one solid piece of coal, weighing nine and a half tons. This was taken from the mines of Utah. Utah is first in its production of silver—second in the production of lead—third in copper and sixth in gold. Just thirty-five miles from this city, is the largest copper mine in the world. It is also second in the production of the sugar beet. There was an abundance of fruit, as we hit the season just right. Some of the most beautiful peaches that I have ever seen were selling at

sixty-five cents a bushel—large yellow canteloupes at 85 cents a crate: other fruits selling in proportion. Take it from me—I got all of the fruit I wanted for one time in my life.

In their beautiful city park, there were hundreds of the most attractive shade trees—no pear trees among them, however, you could see "pairs" on the ground.

Salt Lake is the largest Lake of its kind in the world, being seventy-five miles long, with an average of eighteen miles wide, and the greatest depth fifty feet. It was our pleasure to go in swimming in this lake and we saw thousands of others enjoying their swim. Since the water of this lake is 22 percent salt, it is impossible to sink in it, but you do get some salty.

In passing would like to say something of Brigham Young's tabernacle, which is the only one of its kind in the world. I have never seen anything like it. Its walls are nine to ten feet in width: not a nail in them—all just riveted together. We attended a recital in this tabernacle and heard the third to the largest organ in the world and since it has been my pleasure to hear that organ, we see that there is no comparison, as to the sweet tone and the volume, in this and the one at St. Pauls Cathedral in London. They have a recital every day from 12:10 to 12:40 and when the doors are closed, no one is allowed in or out. The acoustics of this building, are perfect. We were not permitted to go into their church, which from the outside, appears to be a most magnificent building. Our guide said to us, "only their members who are in perfect standing with the church and all of its teachings are permitted to go into this building." We were shown the spot where Mr. Young and his nineteen wives are buried. He only had eighteen mothers-in-law, however since two of his wives were sisters. His will revealed the fact—that to each of his wives, he left \$15,000 and a home and to each mother-in-law, he left \$5000.

There are thirty-eight wards in the city of Salt Lake, and in each ward they have a Mormon Chapel, with a pastor in charge, all of whom are under the care of the mother church. Personally, I was a bit surprised when our guide told us that only 40 percent of the inhabitants of the city, were classed as Mormons: the other 60 percent are classed Gentiles.

Our next place of interest was the great Yellow Stone Park. The Yellow Stone National Park was created by the act of Congress, March 1st, 1872. It is approximately 62 miles long and 54 miles wide, giving an area of 3,348 square miles, or 2,142,720 acres. It is under the control and supervision of the National Park Service of the Interior Department.

The Yellowstone is probably the best known of our National Parks. Its geysers are celebrated the world over, because for size, power, and variety of action, as well as number, the region has no competitor. New Zealand, which ranks second, and

Iceland, where the word "geyser" originated, possess the only other geyser basin of prominence, but both together do not offer the visitor what he may see in two or three days in Yellowstone. Indeed the spectacle is one of extraordinary novelty. There are few spots in this world where one is so strongly possessed by emotions of wonder and mystery. The visitor is powerfully impressed by a sense of nearness to nature's secret laboratories. The Yellowstone National Park is located in northwestern Wyoming, encroaching slightly upon Montana and Idaho. It is our largest national park. The central portion is essentially a broad, elevated, volcanic plateau, between 7,000 and 8,500 feet above sea level, and with an average elevation of about 8,000 feet. Surrounding it on the south, east, north, and northwest are mountain ranges with culminating peaks and ridges rising from 2,000 to 4,000 feet above the general level of the inclosed tableland. The entire region is volcanic. Not only the surrounding mountains but the great interior plain is made of material once ejected, as ash and lava, from depths far below the surface. Geological speculation points to a crater which doubtless once opened just west of Mount Washburn. Looked down upon from Washburn's summit and examined from the main road north of the pass, the conformation of the foreground and of the distant mountains is suggestive even to the unscientific eye. In addition to these speculative appearances positive evidence of Yellowstone's volcanic origin is apparent to all in the black glass of Obsidian Cliff, the whorled

(Continued on page 13)

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## East Mississippi Department

By R. L. Breland

### YALQBUSHA ASSOCIATION

This body met in its sixth annual session last Wednesday and Thursday with O'Tuckalofo Church near Water Valley. Everyone of the twenty churches were represented. G. E. Denley, Moderator, T. T. Gooch, Clerk and G. T. Lyons, Treasurer, were re-elected as officers.

The visitors present were Dr. J. R. Carter of the Baptist Orphanage, representing the State Mission Board, and Bro. Royals from Lafayette Association who is pastor of the local church.

It was a very enthusiastic meeting. All those present seemed in high spirits. Good reports came up from the churches and the messengers seemed to be determined on the future work. Harmony prevailed throughout the session.

At the appointed hour the appointee, Rev. J. G. Lott, preached a splendid sermon from II Cor. 2:14, "The Success of the Gospel." Brother Lott is the much loved pastor of Water Valley Baptist church.

The main feature Wednesday afternoon was the address of Dr. J. R. Carter on missions. He certainly proved from the Bible the authority for missions for our present Unified Budget and also for giving of our money to the support of the mission work. It was a wonderful message.

Some progressive steps were taken; among which were the appointment of an apportionment committee, a committee on the preservation of Baptist history in the county and a resolution to pay the expense of our messenger to the Southern Baptist Convention.

Pastors attending were J. G. Lott, G. T. Schmitz, L. E. Roane, J. M. Hendrix, J. L. Ruse, H. L. Johnson, Bro. Royals and the writer. Pastor Roane has come to us from the Calhoun Association since last meeting and has done a fines work.

The W. M. U. report was read and discussed by Mrs. O. J. Davis, Mrs. J. T. Westbrook also presided and made splendid remarks. Mrs. J. R. Markette of Water Valley was elected Superintendent for the Association. Mrs. O. T. Tarver discussed phases of the work. Mrs. Lippincott of Scobey spoke on tithing. The women are doing a splendid work everywhere. We could not get along without the good women.

The consolidated School, of which Prof. Noel Johnson is the efficient Superintendent, came in a body for one hour and gave us some songs and listened patiently to an address from the writer. Bro. A. F. Johnson of Water Valley led the singing in all of our sessions in a fine way.

The Church and community did splendidly in caring for the Association, and we all want to return real soon. The body adjourned Thurs-

day to meet one week earlier next year with Mt. Gillead Church, seven miles north of Coffeerville.

Thus ended a fine session.

### NOTES AND COMMENTS.

In my mention of pastors in Yalobusha County last week I failed to mention Bro. Royals pastor at O'Tuckalofo.

Clear Springs this year has built a nice house of worship at \$800.00 without help from the Board, paid her pastor well nad gave nicely to the coporate budget. Tillatoba, Oakland and Coffeerville received special mention also. The latter having completed a \$12,000.00 brick veneer church.

Rev. R. A. Cooper of Senatobia preached a splendid sermon at Coffeerville third Sunday night on "Witnessing for Christ," Acts 1:8. Brother Cooper is one of our best preachers.

Glad to notice that Pastor Homer H. Webb has started his second year at Liberty with bright prospects. He reports a great day the first Sunday.

Rev. Clyde Bufkin has resigned the care of Pleasant Hill Church, Conehatta. The church adopted some splendid resolutions relative to his leaving after four years of successful work. His successor has not been chosen.

Rev. E. Hill, pastor Werton Baptist Church, Memphis, has been invited to go to another field, but will remain with his present splendid field work.

(Continued from page 12)  
and contorted lavas along the road near the top of Mount Washburn, and the decomposed colored sands in the sides and depths of the Grand Canyon.

There are five active geyser basins, the Norris, the Lower, the Upper, the Heart Lake, and Shoshone Basins, all lying in the west and south central parts of the park. The geysers exhibit a large variety of character and action. Some, like Old Faithful, spout at quite regular intervals, longer or shorter. Others are irregular. Some burst upward with immense power. Others shoot streams at angles or bubbles and foam in action. Geysers occur only at places where the internal heat of the earth approaches close to the surface. Their action, for so many years unexplained, and even now regarded with wonder by so many, is simple. Water from the surface trickling through the cracks in the rocks, or water from subterranean springs collecting in the bottom of the geyser's crater, down among the strats of intense heat, becomes itself intensely heated and gives off steam, which expands and forces upward the cooler water that lies above it. It is then that the water at the surface of the geyser begins to bubble and give off clouds of steam, the sign to the watchers above that the geyser is about to

play. At last the water in the bottom reaches so great an expansion under continued heat that the less-heated water above can no longer weigh it down, so it bursts upward with great violence, rising many feet in the air and continuing to play until practically all the water in the crater has been expelled. The water cooled and falling back to the ground again seeps through the surface to gather as before in the crater's depth, and in a greater or less time, according to difficulties in the way of its return, becomes reheated to the bursting point, when the geyser spouts again.

(Continued next week.)

### REVIVAL MEETINGS.

#### COWART, MISS.

My first meeting was held with Cowart Baptist Church eight miles west of Charleston on the Charleston-Phillip railroad, which began on the third Sunday in July closing Saturday following with 26 additions to the church, eight of whom came by baptism. The church in a brief conference at the last service of the meeting, decided to accept a lot three miles West on the same road donated by a Campbellite and erect a new church there, which places the church in the center of the district and hardby the Consolidated School. Our plan has been secured from the Sunday School board, \$2,000 raised toward the building fund and the contract let. We hope soon we can be in our new church there.

Aviator—How would you like a trip?

Rastus—No, sah, I stays on terrah firmah, and the more firmah the less terrah.

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## MISSISSIPPI COLLEGE

This seems to be the big year for Mississippi College and it surely is in respect to enrollment. During the first week of the session 490 men were enrolled, and that is at least 100 more than have ever before entered the college the first week of a session. The enrollment for the regular nine months session will be between 630 and 650 at least.

The annual enrollment of the college will go beyond a thousand students. The college has a regular three months summer term and last summer more than 400 students enrolled for work.

The college has begun her second century of work with great pride in the fine success and loyalty of her men in former years. The spirit of cooperation and support from the old students and friends of the college is far greater today than ever before. The year then begins with everything favorable. The campus is in the best condition ever known, several fine new buildings, the old ones recently renovated and the general appearance greatly improved. The faculty is composed of men with splendid scholarship and ability and high ideals of service to the citizenship of our State. The students have gone to work without any unnecessary delay and they are well into their various subjects of study.

The new professors for this session are as follows:

V. B. Temple, B.S. Mississippi College 1916, assistant Professor of Mathematics;

James Street, B.A. Mississippi College 1926, assistant Professor of Christianity;

J. E. Ayers, Ph.D. University of Louvain, Belgium, 1890, is Professor of Modern Languages in the absence of Prof. Ford who is in France on a year's leave of absence studying in University of Lyon;

Sid Robinson, B.S. from A. & M. College, Mississippi and a graduate student of Cornell University, has charge of the Biology Department in the absence of Prof. Bailey who is in Europe doing special research work under direction of Harvard University.

Ellis Travis is Editor of the Collegian, the college weekly paper.

E. D. Kenna, Class 1920 and now with the Merchants Bank of Jackson, delivered the opening address to the Philomathean Literary Society on Saturday night, September 25. Judge O. B. Taylor, Class 1901, President of State Bankers Association, will be the speaker for the opening of the Hermentian Literary Society on Saturday night Oct. 2. These old societies expect to have a great year and continue to send out men well trained in public speaking and debating.

Seven B. Y. P. U.'s composed of students from Hillman and Mississippi Colleges along with the young people of Clinton are getting a good

start for the year under the leadership of the general president, Mr. J. G. Blaine. Blaine came to the college three years ago from Kentucky. Lyman Hailey sent him down and this year there is another fine boy from that state who ran into and could not get around Lyman, who graduated in 1914 and is doing an excellent work as B. Y. P. U. Secretary for Kentucky.

Prof. Walter Taylor is Superintendent of the Clinton Baptist Sunday School and has for two years done good work in that capacity. The enrollment last Sunday was very near the 600 mark.

Mississippi College men and friends everywhere are showing fine interest in the approaching 100th Anniversary of Mississippi College and the raising of the \$100,000.00 Centennial Fund. Good financial responses are being made and many fine expressions given. Dr. M. O. Patterson, Class 1903, Professor of Christianity in Mississippi College, writes the following fine and typical statement:

"You may count on me as one of the 1000 to give \$100 on the Centennial Fund and I herewith enclose check for \$25.00 as initial installment on this amount.

"Permit me to congratulate the Alumni Association on the vision manifested in this worthy objective; also on the method for raising the \$100,000.00. I confidently believe you will find 1000 old Mississippi College men who will give \$100.00 each for this purpose. The idea of \$1000.00 for each year of service which Mississippi College has rendered the State is, a striking one, and will surely appeal to every loyal Mississippi College man. Personally I can not estimate, in dollars and cents, the service which Mississippi College rendered in forming and shaping my character and my ideals of life. A thousand dollars a year is meagre for such service."

The college is asking for old pictures and pictures of recent years from the men who have been students here. These are for public display, daily papers, etc. A large number will surely be coming in this week. It is the desire of the college that all men who have suggestion as to the Celebration, write in giving same.

The readers will be interested to know that when a student is absent from class, the professors must fill out a card showing what class and hour the student missed. This card is then filed in the college office where adjustment must be made by the student, and the card remains in the permanent files of the college.

## LEAKESVILLE.

Have just closed a fine meeting at Leaksville, Miss. Great crowds attended the services and twenty two were added to the church for baptism. This church has no pastor at the present but I am sure will have

in a short while. Some very fine people live here and this church and some other church would make a fine field for another meeting next year.

CHAS. C. JONES.

## T. E. L. CLASS OF THE INDIANOLA BAPTIST S.S.

The T. E. L. Class of the Indianola Baptist Sunday School was organized the first week of July 1926. At that time there were twenty women enrolled with an average attendance of fifteen. In the past three "hot" months our enrollment has reached fifty with an average of 40 in attendance for the month of September.

We have enrolled with the Sunday School Board and have adopted the standard of excellence as a goal, and hope as soon as we can secure a separate class room to reach the ten required points. We plan to divide the class in October and feel sure that we can better reach our possibilities. We have our monthly business meeting and socials, and weekly officers meetings, and can strongly recommend the "group plan" as we are using captains over groups of ten members and it works. We hope to be a benefit to the entire church and community by standing solidly behind the church and its program.

Mrs. J. H. Kimbrough is the efficient teacher of this class.

Mrs. A. F. Crittendon,  
President.

## IMMANUEL BAPTIST CHURCH, HATTIESBURG.

Our B. Y. P. U. is the Immanuel Baptist Church of Hattiesburg, Miss., B. Y. P. U. When speaking of the Immanuel Baptist Church B. Y. P. U. a lot of people think this is the College B. Y. P. U. but it isn't this time. We have a fine B. Y. P. U. of community boys and girls.

Our B. Y. P. U. elected officers Sunday Evening, September, 19, 1926. The following were elected:

Louise Cleveland was elected President and a fine one too. Eugene McKinley, Vice-President, Hulon Cleveland, Secretary and Treasurer, Vera Gordon, Chorister, Julia Toy Johnson, pianist, Ethel Vandagriff, librarian and Garland McInnis, corresponding secretary.

We are going in for a good course of training this winter, and with the officers just elected we will surely get some benefit out of it.

Our B. Y. P. U. is composed of about twelve members and all of them are live wires. Each one gets up his part well and every body enjoys the meeting so, that every one is present at nearly every meeting. Th singing is fine and so is the cooperation.

We lost several of our members on account of them going off to school, but wherever they are, the training they received at our B. Y. P. U. is making a bright light and a good blessing from their services they are rendering.

Garland McInnis,  
Corresponding Secretary.

## IN MEMORIAM

## RESOLUTIONS OF LOVE AND AND RESPECT

Whereas God in his infinite wisdom saw fit to take Dr. J. D. Donald from us and we will no longer be privileged to sit in council with him;

Therefore, be it resolved by the Main Street Baptist Church, Hattiesburg, Miss.,—

1st—That in the death of Dr. Jefferson D. Donald, the Church lost one of its most loyal members, one of its ardent supporters, and one of its best Bible students.

2nd—That the Board of Deacons lost its oldest member in age and point of service—a man whose counsel and advice were an anchor to the pastor and other members of the Board.

3rd—That the community at large lost one of its most valuable men, and his profession one of its leading lights.

4th—That his family lost a devoted father and husband whose life was spent in their service and in the service of his fellow men.

5th—That a copy of these resolutions be sent to the widow and daughter of the deceased.

Respectfully submitted,  
Committee.

OBITUARY.  
J. L. Jenkins.

Born in Fayetteville, Tenn., Jan. 28, 1842, and died at his home, Kosciusko, Miss., September 7, 1926. Married Miss Eliza Light, in Morgan County, Alabama, Nov. 25, 1866. Of this union were born eight children, seven daughters and one son, all of whom, with his devoted wife, survive him. He was a member of a Baptist Church about fifty years, and for a long period of his last years, was a consistent member of First Baptist church, Kosciusko. His sincere love for his Lord and his church was never questioned. At the beginning of the Civil War, he volunteered for the Confederate army, joining the 12th Alabama Regiment, Rhodes' Brigade, Co. H. Aug. 17, 1861. Wounded at battle of Seven Pines, May 31, 1862, and again wounded at Cedar Creek, Shenandoah Valley, Va. Was captured at Petersburg, Va., April 2, 1865, and imprisoned at Point Lookout, Md. After surrender of Lee, April 9, Mr. Jenkins reached home, July 15, thus serving throughout the war, a brave and gallant soldier for the cause he loved, as well as a good "soldier of the Cross."

For the last several years, he was in quite feeble health, but his energy never failed, and his cheerful faith never faltered. Those who knew him well bore testimony to his genuine integrity of character. In the absence of his pastor on vacation, his funeral was conducted at First Baptist church, by Dr. H. L. Martin, assisted by Rev. H. M. Whitten, and Rev. H. C. Joyner. May

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Wanilla,



God's comforting grace sustain his bereaved companion and children, until the great re-union.

"Life's duties done,  
Life's battle won,  
He rests in peace."

A. T. Cimmanond, Pastor.

#### J. I. Breland.

On July 28th, the spirit of John Ira Breland winged its way back to its Maker. He was born in Washington Parish in the State of Louisiana on April 24, 1883. Fourteen years ago he came to Wanilla and married Miss Bessie McCullough, a gifted musician and fine Christian character, who has been a most helpful companion for him. Since Mr. Breland came to the little town of Wanilla he has been the leading spirit in Sunday School work, having been superintendent of that organization since he has been a member of it, in the church as its faithful deacon, and in most of the civic affairs of the community. May others emulate his example of faithfulness, efficiency, consecration and devotion to whatever task he set his hand.

He was stricken with typhoid fever and every care was given him in the Methodist Hospital in Hattiesburg. While he was critically ill for some weeks, and there was little hope that he would get well, many earnest prayers were offered for his recovery by his relatives and friends. God in his infinite wisdom knows best and we must bow in humble submission to His will. Through all his suffering he was uncomplaining and his faith in God was unflinching, and he was happily resigned to His holy will.

Besides his wife, Mr. Breland leaves a father and mother, four brothers, two sisters, and friends innumerable. In their hour of grief they have the blessed consolation of knowing that J. I. walked and talked with God, and that one day, if they follow in his footsteps, they shall be united in the glory-land. One of the sweetest characteristics in Mr. Breland's life was his love for children. That love was shown not only in his devotion to the Sunday School but his little friends attested every day in many ways to their love for him.

The tenor of the life of Mr. Breland may be expressed in the song that he loved best:

To the old rugged cross I will ever  
be true,  
Its shame and reproach gladly  
bear;  
Then He'll call me some day to  
my home far away,  
Where His glory forever I'll  
share.  
So, I'll cherish the old rugged  
cross,  
Till my trophies at last I lay  
down;  
I will cling to the old rugged  
cross,  
And exchange it some day for a  
crown.

MRS. S. C. WILSON,  
Mrs. M. L. BALLEW,  
MRS. H. A. WILSON,  
Wanilla, Miss. Committee.

#### BRIEF NOTES ABOUT MY MEETINGS.

I have held eight meetings this summer, and it has been my privilege to see many souls let to Christ.

My first meeting was in a dance hall near Morgan City on Mossy Lake. We had a good meeting there.

My next meeting was with Jesse G. Cooke at Wild Wood. We had a great meeting there, and baptized a large group of people.

My next one was with Pastor L. A. Roebuck at Good Hope, Newton County. This was one of the best meetings I was ever in. Bro. Roebuck is a splendid pastor and has a fine little flock at Good Hope. He is doing a great work there and his people love him. I think seven came for baptism.

J. G. Cooke, Pastor at Friars Point and Dundee, did my preaching at Fairview or Bethel, District three, Sunflower County, and did it well. The Lord gave us a big increase in membership by letter and baptism. We had overflowing crowds to preach to and a great meeting. Bro. Cooke is one of Mississippi's greatest young preachers, and Fairview Baptist Church is one of the best churches on earth, with a membership of real people. I have worked with them four years, and they are dear to my heart.

Next, I held my own meeting at Pilgrim's Rest in Attala County, with seven converts, and a good meeting. But we were not satisfied with one week, so I left them and went to Bro. J. G. Cooke and helped him in another meeting in Tunica County, a mission station. We baptized five, added a good number there by letter, then came back to Pilgrim's Rest and held another week and baptized eighteen.

We have worked hard, and are tired, but the Lord has blessed us with the greatest summer's meetings of my life.

B. F. McPHAIL,  
1126 Robinson St.,  
Jackson, Mississippi.

#### FAIRVIEW, SUNFLOWER CO.

Nearly four years ago Brother B. F. McPhail of Jackson, Mississippi, was called to be pastor of this Church, then a small country Church with preaching services twice a month, and only a handful attending. We were so run down that the Board helped to pay his salary for a while. And he only received about \$400.00 the first year.

We had no Sunday-School or B. Y. P. U. but under his leadership directed by the Holy Spirit, we have grown from this handful of faithful ones to a large church, with overflowing crowds. Very often on our regular meeting days. We have organized and perfected a Standard B. Y. P. U. and almost a Standard Sunday-School, with about 100 in regular attendance, on preaching day many more than that, and we also have a live W. M. U.

Our contributions to the Church have grown from \$300.00 the first year to about \$1500.00 this year for all purposes.

We have bought a nice piano, improved our Church property and the Spiritual life of our Church is at high tide.

On last Sunday Brother McPhail tendered his resignation as Pastor, which was accepted with many regrets and with the thoughts and wishes that he will find a larger field and be of greater usefulness in our Masters cause. Our prayers and very best wishes go with him and he will always be a welcome visitor among us. He leaves us a better people, well united and a strong Church. We highly recommend him to our Sister Churches through the State or wherever the Lord calls him.

SIGNED.

#### GULFPORT FIRST CHURCH.

Sunday, Sept. 12th, was a happy day. Pastor and his Wife were back from a refreshing vacation in the North and Canada. The Sunday School reported 115 increase in attendance over the previous Sunday. Large congregations greeted the pastor at both preaching hours, and twelve new members were added to the church during the day.

During the absence of the pastor the pulpit was ably filled three Sundays by Dr. P. I. Lipsey, one by Dr. W. T. Lowry, one by Drs. Tidwell and Dobbins.

W. A. McCOMB.

#### SUCCESSFUL REVIVALS BY J. R. GULLETT.

It has been my privilege to hold ten meetings this year, and in these meetings there have been nearly two hundred professions of faith, and over two hundred additions to different churches.

One of these meetings was in Tennessee, and one in Arkansas. It was our privilege to have Dr. W. R. Cooper with us at Tupelo Second Church the two first weeks in September. Had 59 additions to the church, 38 by baptism, and 3 or 4 others for baptism, but on account of sickness did not get there. In all the meetings the spirituality was high with rejoicing in all the saved and salvation to the many who were saved, for which we give God the glory, honor and praise.

We put on a move for a new church building in Arkansas, and they invited me back unanimously for a ten day or a two weeks meeting in August, 1927.

I am resigning on some of my fields, two of these churches I have pastored for 12 years and one other for 7 years. I am now ready to enter new fields, as the Lord directs the calls.

My highest aim is to preach the gospel of Christ, and be edifying to the saved and win the lost to Christ.

J. R. GULLETT,  
Guntown, Miss.

#### MARRIAGE NOTICE

At 10:30 Sunday September 19th 1926, Mr. Jocy L. Mahaffey, of Braxton, and Miss Ruth Barlow, of Harrisville, were happily united in the

Holy bonds of wedlock in the presence of friends and relatives who gathered to witness the celebration of the rites of matrimony, in the pastor's home.

We miss these fine young people from our midst, they are devout christians and members of the Baptist Church, they will make their future home in Jackson, where Mr. Mahaffey, has been employed for some time. The pastor along with other friends and relatives wish for them a long and happy life, and may the God, of their salvation use them mightily in His kingdom work wherever their lot may be cast.

A. J. LINTON.

#### ORDINATION.

On Sunday evening in the presence of a large crowd, Mr. J. L. Rice was ordained to the ministry. Brother R. A. Eddleman, the efficient pastor of the First Baptist Church of Webb, conducting the services. The deacons of the church here acted in the capacity of the presbytery, in connection with the Pastor and Rev. K. T. Wroten, Rev. R. A. Eddleman preached the ordination sermon, using the text, "The Preacher as a Sower and a Reaper." Rev. K. T. Wroten, pastor of the Money Baptist Church and the efficient coach and member of the Webb-Swan Lake High School Faculty, together with Rev. Smith of Payne, Miss., assisted Brother Eddleman.

Brother Rice was converted at the age of sixteen and called to the ministry at the age of twenty-five. Bro. Rice will preach at his local church near Webb, and we hope will be a leader and an inspiration to those that come under his leadership. May the blessings of God and the help of the Church go with our newly ordained Brother.

EVERN JONES.

#### VISITS AND WORKS.

It was my privilege to conduct two meetings in out-of-the-way places in Union County, one at Malina School House, the other near the line of Union and Prentiss Counties where there was neither church nor school house. These two meetings resulted in thirty professions. In the latter place plans are under way to organize a church and build a meeting house at an early date. This place is about ten miles from Baldwin, near the foot of what is known as Rock-pile Hill.

Fraternally yours,

F. A. GODSOE,  
Hamilton, Ala.

A teacher was instructing her class in the use of antonyms. "Now children," she said, "what is the opposite of sorrow?"

"Joy!" shrieked the class in unison.

"What is the opposite of pleasure?"

"Pain."

"And what is the opposite of woe?"

"Giddap!"



## PAYNE, MISS.

Our next meeting was with the Aschlemore Baptist Church which began on the fourth Sunday in July and closed Friday night following with sixteen additions, nine of whom were received upon faith and were baptised into the church. This is one of the best country churches in Tallahatchie County and some of the salt of the earth is to be found in this church.

## BULAH BAPTIST CHURCH

On the first Sunday in August I was invited by the Bulah Baptist Church to preach the Dedication Sermon, thus dedicating their recently constructed church. The church having secured their plan from our Sunday School Board, which is a very practical modern church plan and which provides for a number of Sunday School rooms.

It was indeed a great joy to be with the Saints of old Bulah Church, since this is the old home Church, the Church of which my grandfather W. H. Eddleman was one of the charter members. My grandfather erected the first building with his own hands, and was the first person buried in the Bulah cemetery.

The Church was constructed on the 22nd day of March A. D. 1860 with only nine members, with Elders W. C. Head and Joseph Robinson and Deacon J. P. Brown present. Brother Robinson was called as the first pastor to serve this church. During the church's existence of more than sixty-six years she has not had a long line of pastors and has maintained a live Sunday school throughout and it is one of the strongest churches in Choctaw County. May her kind multiply and grow. Our meeting there which began with the dedicatory service on Sunday, closed on Friday night following, with thirty-eight additions, a large number of these coming on a profession of faith.

## ROUNDABOUT.

On the third Sunday in August we began a meeting at the Sunflower Consolidated School near Roundaway and fifteen miles south of Clarksdale on the banks of the Sunflower River. Our meeting closed here on Friday night following with twenty-eight conversions and organizing a church with thirty-two members.

## WALNUT BAYOU.

I began my last meeting with this church on the fourth Sunday in August and closed the fifth Sunday with forty additions, thirteen of whom on profession of faith. Walnut Bayou Church is located about midway between Vance and Clarksdale in one of the best sections of the delta near the Walnut Consolidated School. The Lord has wonderfully blessed our labors—summer and since coming back to the State, for which we give Him praise and all the glory. Everything goes well within our field. Blessings

sings on all our work and workers.  
R. A. Eddleman.

## MEETINGS

Since I last wrote the paper I have had several meetings.

On the second Sunday in August I had my meeting at Concord, Rankin County. Preaching done by brother J. H. Lane. He was at his best preaching with great power. This makes two years there for him, and he was invited back next year. We had 7 accessions to the church—5 baptized and 2 by letter.

The third Sunday in August I was with brother C. S. Thornton at Poplar Springs, Newton County. Meeting lasted seven days. We had a great revival and 15 members—13 for baptism and 2 by letter. An old man over sixty years was converted. Brother Thornton is doing a fine work there, and is loved by his people.

The fourth Sunday in August my meeting at Good Hope Church, Smith County, began. Brother E. C. Crawford came to us Tuesday and preached three days. The people were well pleased with his preaching, and invited him back. He did the preaching last year. It rained most every day, but we had a good meeting. There were no accessions.

The fifth Sunday in August I was with brother P. G. Harper in Jones County, at Sharon. Our meeting lasted six days. We had great crowds—some said the largest they ever had. We had an old time revival. We had 22 accessions to the church—13 baptized. Bro. Harper is a live wire, a working preacher. The church asked me to come back the third Sunday in November and preach another week. On Friday night I preached at Liberty, Smith County. Saturday I preached at Oak Grove, Smith County, and Beulah, Simpson County, Sunday at both churches. Received 4 at Beulah by letter. They are going to build to their house more room needed. Oak Grove is planning to build a new church.

The second Sunday in September I was with Brother J. C. Gilmore at Shady Grove, George County. We had a great meeting—23 additions, 16 baptized. This makes eleven meetings I have been with these good people. Brother Gilmore is a strong preacher.

I am now at Pioneer, La., in a meeting. My Son, R. T. Moulder is leading the singing. We are having great crowds.

D. W. MOULDER.

## A GOOD REPORT.

The Kyzar-Canzoneri evangelistic campaign in our county closed with their meeting at Alexandria church, Slayden, last Sunday night, September 19th.

Their first work at Mariana was principally missionary work, and it will take the second coming of our Lord to reveal the good done in that meeting. The attitude of the people changed from that of absolute indifference at the beginning of the

week to one of very earnest, prayerful interest toward the close of the meeting. Many begged that the meeting run on another week.

In my humble opinion there is no stronger evangelistic team in the south. Bro. Kyzar preaches the old time gospel with a power and fearlessness seldom seen in these modern times; and Bro. Joe Canzoneri sings the gospel into the hearts of the people in his own sweet spirited, individual way.

The last night of the meeting at Alexandria was a glorious climax to a week's earnest, prayerful work. There were at least 800 people present and the Spirit of God was there in saving power. Twenty-two people, ages ranging from 12 to 50 came forward accepting Christ and uniting with the church.

It was with sad hearts that those who were interested saw the meeting close. We felt that a few more days would mean 100 converts. But Bros. Kyzar and Canzoneri had to go on to meet another appointment.

Our evangelistic teams deserve and should get the very best in prayer and cooperation from every Baptist in the state. No work supported by our State Mission Board is more important than this work. We must evangelize our people before we can make stewards of them.

IRA B. SEALE.

Pop Weasel, the oldest man in Sassafras County, Ky., attributes his long life to the fact he is ninety-eight years old.

The 18-story building at Main and Locust Sts., will soon be razed to make room for a filling station.

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For information or advice write  
SOUTHERN BAPTIST SANATORIUM  
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YOUR PREACHER—From nerve-racking care concerning his future.

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A woman well known locally for her fowls sold one to a neighbor. But it proved particularly tough, and as he had paid a big price for the bird he called on the woman without delay.

"What do you mean by imposing such a bird on me, one of your neighbors?" he inquired.

"Why, was there anything wrong with it?"

"Wrong? It wasn't good at all!"

"Well, it ought to have been. It won first prize at the poultry show eleven years in succession!"

"My wife gets on my nerves; she's always bragging about the husband she had before me."

"Oh, that's nothing. Mine is always talking of one she's going to have after me."

Because of a meeting being postponed, Gospel Singer W. J. Morris has open dates beginning October 17th. Write or wire him at 920 W. 23rd. Ave., Pine Bluff Arkansas.

LAND FREE  
IF PLANTED TO BANANAS

Bananas bear a full crop the second year. \$5.00 monthly will plant five acres, which should pay \$1,500 profit annually. Reliable Companies will cultivate and market your bananas for 1-3. Bananas ripen every day and you get your check every 90 days. For particulars address National Development Co., Empire Bldg., Block 100, Pittsburgh, Pa.

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